

Jeevanmukti Vivek

By

Swami Akhandananda Saraswati

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Mangalacharana

*Vishvam darpanarishyamaananagareetulyam nijaantaragatam
Pashyannaatmani maayayaa bahirivodbhootam yathaa nidrayaa,
Yah saakshaatkurute`prabodhasamaye`svaatmaaname`vaadvayam
Tasmai shreegurumoortaye`nama idam shreedakshinaamoortaye`.*

Shlokas of Jeevanmukti Vivek.

(Verses from the Yoga Vasishtha)

*Yathaasthitam idam yasya vyavahaaravatoapi cha,
astam gatam sthitam vyoma sa jeevanmukta uchyate` 1.*

[He is said to be liberated while still living, to whom, though having his occupation, this (universe), as it stands, has vanished and is remaining as a void in the sky.]

*Node`ti naastamaayaati sukhe` dukhe` mukhaprabhaa,
Yathaapraapte` sthitihrasya sa jeevanmukta uchyate` 2.*

[He, for whom, the light of the countenance neither goes up nor declines in pleasure or in pain, and who remains suitable to circumstances, is said to be liberated while still living.]

*Yo jaagarti sushuptistho yasya jaagranna vidyate`,
yasya nirvaasano bodhah sa jeevanmukta uchyate` 3.*

[He, who is awake while in deep sleep, for whom there is no waking, and for whom the perception is free from past mental impressions, (i.e. the perception is free from the knowledge derived from memory), is said to be liberated while living.]

*Raagadve`shabhayaadeenaamanuroopam charannapi,
yoantarvyomavadatyachchah sa jeevanmukta uchyate` 4.*

[Though behaving in a manner resembling (the presence of) passion, hate, fear and the like, he, who is extremely pure within like the sky, is said to be liberated while living.]

Yasya naahankrito bhaavo yasya buddhih na lipyate`,

kurvatoakurvato vaapi sa jeevanmukta uchyate`. 5.

[He who does not have any egoistic disposition of the mind, and whose intellect is not tainted whether he is engaged in action or not, is said to be liberated while living.]

Yasmaat nodvijate` loko lokaat nodvijate` cha yah,

harshaamarshabhayaanmuktah sa jeevanmukta uchyate`. 6.

[Whom the world is not afraid of and who is not afraid of the world, and who is free from exultation, anger and fear, he is said to be liberated while living.]

Shaantasansarakalanah kalaavaanapi nishkalah,

yah sachittoapi nishchittah sa jeevanmukta uchyate`. 7.

[In whom the huge waves of worldly existence have abated, who, though possessed of parts, is undivided and whole, and who, though possessed of the mind is devoid of (limiting) thoughts, he is said to be liberated while living.]

Yah samastarthajaate`shu vyavahaaryyapi sheetalah,

paraarthe`shviva poornaatmaa sa jeevanmukta uchyate`. 8.

[Who, though acting among the entire collection of objects, is cool and contented as if (he were acting) among the properties of others, he is said to be liberated while living.]

JEEVANMUKTI VIVEK

By

Swami Akhandanand Saraswati.

: 1 :

Narayana! Narayana! Narayana! Narayana!

There is a seed of a grain of food. There is also a field, and there is a farmer who grows a crop. There is the fertilizer and there is water. If the farmer did not make an effort, there would be no crop in spite of the field, seed, fertilizer, and water all being available.

There is a disease in the body. There is a doctor, and there is medicine. If there is no effort to remove the disease, the person will not be cured.

You sow the seed in the field, water it and nourish it. The crop will grow. If you don't harvest the crop it will rot in the field, even after it has grown well.

Someone may serve you a huge variety of tasty dishes. The food is excellent. If you don't pick it up and put it into your mouth – and then chew it with your teeth, using your tongue to make it suitable for swallowing – the food will not go into your stomach.

What I want to say is that no matter how good the *praarabdha* (good and bad fortune created by actions in a previous life) may be, and whether your inclination is for *pravritti* (activities) or *nivritti* (withdrawing from worldly activities), the wish you have is dependent on effort for its fulfillment. Prarabdha is fulfilled by the inclination and

effort of the individual. This is called *sve`chhaa praarabdha* (prarabdha obtained by one's own wish).

Sometimes, prarabdha is fulfilled by the wish and effort of another person. This is called *pare`chhaa* prarabdha.

Anichhaa prarabdha is something that happens without your wanting it. This is because of the Ishwara, and Prakriti – His power of Creation; Nature. The sun rises and sets, the earth revolves round the sun, etc – all this is by the Ishwara's wish. When someone kills us, it is by the Ishwara's wish that our prarabdha is fulfilled.

What I mean to say is that no matter how much a person believes in prarabdha, he has to take the *aashraya* (refuge) of *prayatna* (effort) somewhere or the other. Whether it is *sva-prayatna* (his own effort) or *para-prayatna* (someone else's effort), or *eeshavara-prayatna* (the Ishwara's effort), the desired object or condition cannot be obtained without an effort being made to obtain it. Farming also needs an effort and removing a disease also needs an effort.

Do you have a goal in your life or not? Is there an *aadhyaatmika* (metaphysical; spiritual) purpose in your life, or not? If you want to listen to a *pravachana* (spiritual discourse) you have to leave your home and go to the hall where it is held. You have to sit and listen attentively. You have to apply your *buddhi* (intellect) to understand the points that are explained. To obtain the *ishta-vastu* (desired object) – whether it is the fulfillment of a desire or quieting of desire – it is necessary in life to do some *prayatna* – *saadhana* – *upaaya* (effort-endeavor-method).

Now I will tell you something further. The human being has become one with this body of bones-flesh-skin. He sits with an *abhinive`sha* (when the 'I' that is pure consciousness identifies with the body). In the terminology of Yoga, to be one with the body made of bones-flesh-skin, to be afraid of birth-death, to believe the actions of the *karme`ndriya* (five organs of action: hands, feet, the tongue that speaks, and the organs of evacuation and reproduction) as being 'my' actions; to accept the *bhoga* (pleasant and unpleasant experiences) of the *gnaane`ndriya* (the five sense organs: eyes, ears, nose, skin and the tongue that tastes) to be 'my' bhoga, is the state of abhinivesh.

This identification happens because you immerse your Self in your *de`ha* (body). The words *kartrittvaabhinive`sha* (to identify with the actions of your body) and *bhoktrittvaabhinive`sha* (to identify with the pleasure and pain of the body and mind) are used in the Shastras. We sit in the body and become the *kartaa* (doer). We sit in the body and become the *bhoktaa* (one who experiences).

This *shareera* (gross body) of yours is a *pinda* (lump). In Punjab a village is called a pinda. When *pinda daana* (a lump of food offered to ancestors) is done, they make a ball of cooked rice or cooked pulses, and offer it to the ancestors. In Sanskrit this body of ours is called a pinda. A place where many people stay is also called a pinda. A pinda is made for ancestors by making a ball of ice – that becomes *pindikrita jala* (water formed into a ball). Similarly, this body of ours is also a pinda.

Where is this pinda? It is in the *aakaasha* (space). Just as this pinda stays in the akash, millions of *brahmaanda* (universes) stay in the akash. *Pindaakaasha – brahmaandaakaasha* (the pinda in space – the

brahmada in space). After that, there is the *mahaa-aakaasha* (the great space) in which the pindas and brahmandas are insignificant.

When the *aatma-chaitanya* (the Atma that is pure consciousness) becomes one with the Mahakash (the whole of space), it is called the Ishwara. When the Atma-chaitanya's (the pure consciousness of the Atma) identification with the Mahakash is broken, it is called the Brahman. The Brahman is *adviteeya* (non-dual). It contains neither the Mahakash nor Brahmandakash, nor Pindakash. In spite of everything being perceived they are nothing more than perceptions.

Where is the *lakshya* (purpose, goal) of your life? Is it some state of the Pindakash, or the Brahmandakash, or the Mahakash? Or is it *svayam* (yourself), *sva-svaroopaa* (your own essence or true form) *chidaakaasha* (the all-pervading pure consciousness) that you are, here and now, and you exist, in spite of the perceptions of this world and all the objects in it?

An *aavarana* (covering; veil) hides your *svaroopaa* (essence; true form) of the Maha-Chidakash. This avaran is *agnaana* (ignorance about your swarup), *avidyaa* (nescience; believing the transient to be the eternal), and *bhraanti* (mistaken understanding). This avaran has to be broken.

If you want to stay in the Pindakash as a *dharma-nishtha* (one who lives according to the rules of Dharma), *bhagata-raaja* (a great devotee of Bhagwan), or *yogiraaja* (one who practices the method of Yoga) you must make an effort to achieve your goal. Dharma, bhakti, and *yogaabhyasa* (practicing Yoga) stay in the Pindakash.

If you want to enter into the Brahmandakash you have to obtain knowledge about the swarup of Brahma, the Creator, Vishnu, the

Preserver, Mahesh, the Destroyer, and other Devtas (Divine Powers), and then do their *upaasanaa* (loving worship). You will become one with the Brahmakash. These Devtas are not small or insignificant; they are the mother-father, *paalaka-poshaka* (protector-preserver), *maarakha-dhaarakha* (destroyer-sustainer) of different Brahmandas. Millions of such Brahmandas are born and destroyed every moment in the Mahakash. Their creation and destruction is meaningless in the Chidakash.

Now, I will start with this *shaareerika* (of the gross body) *jeevana* (life) of yours. Some people have emerged these days who are hostile to the *shaanti* (tranquility; mental peace) of the chitta. Someone considers it important to accumulate wealth. He gets so involved in making money that he wants the anand of accumulation but not the anand of shanti. Tell me now, will the wealth you have be used by you or by your next generation? To tell the truth, neither do you know this, nor does anyone else know it. Your entire effort is taking you to an unknown state.

Will the bhoga you indulge in give you *roga* (disease; illness) or will it give you Yoga (being connected to Bhagwan)? You are trying to get bhoga without knowing the swarup of the Pindakash – the *de`haakaasha* (the space within the body).

People have emerged who have gone so far as to say that the chitta is filled with only *vaasanaa* (lust; avid desire). There is vasana when the chitta manifests and there is vasana when it subsides. Look – the manifestation or appearance of vasana means, to become one with the *jada* (inert) object; and its quieting means, to come close to the *che`tana* (consciousness). These people have forgotten this point.

The *vichaara* (deep thought) given to the chitta in our Shastras (Scriptures; ancient books of knowledge) is very thorough. You read about the science of the *mana* (emotional mind). You obtain information about psychology. That is all very well, but when you believe that the depths of human consciousness contain only the seeds of vasana, you are very far from the reality of the chitta. You are fixing your opinion on hearsay. You are getting trapped in the modern science that depends on instruments to examine, observe and view things that deal with material substance.

The chitta is not just a seed, or activity, of vasanas. The chitta is meaningless without the chetan. When you go into the depths of the chitta you will see that apart from vasana there is a jeevan-shakti (life-power) in it. This jeevan-shakti is one with the *aatma-sattaa* (the existence of the Atma). There is a *che`tanaa* (pure consciousness) that is one with the *chinmaatra brahma* (the Brahman that is pure consciousness). There is an *aananda* (joyfulness) in this chitta that does not leave you even when you are in a state of activity. It follows you. It is hidden there.

Everything in the world that is perceived as *asti-bhaati-priya* (exists-is perceived-is dear) is in the chitta. This object exists, it is perceived, and it is desirable –all this is experienced in the chitta. The fact is that the existence of an object, awareness about it, and its desirability are all hidden in the chitta. When the chitta is activated it emerges from behind the *chitta-vritti* (mental inclinations; thoughts). When the chitta vritti is quieted the awareness fades with it.

The chitta has jeevan, the chitta has Gnan, and the chitta has anand. It is not that they are present only when the chitta is active; they are

present even when the chitta is inactive. Had they not been present in the *shaanta dashaa* (state of quietness) of the chitta they would not come into its active state.

None of the activities of the world would take place if the chitta was not active. There is jeevan in the chitta, there is *parivartana* (change) in the chitta, there is *che`shtaa* (effort) in the chitta, and there is shanti in the chitta. The chitta is the place where the *sacchidaananda* (Sat = pure existence, Chit = pure consciousness, Anand = pure joy; the Brahman) is revealed.

It is not that there are only vasanas for bhoga and *raaga* (attachment) in your chitta. It is not that your jeevan has the *abhinive`sha* (close application; identification) of the karmendriyas, leading to a predominance of *karma* (actions; activity). Your jeevan also has a predominance of bhoga because of your abhinivesh with the *gnaane`ndriya* (the five sense organs: eyes, ears, nose, skin and the tongue that tastes).

This abhinivesh is not your whole jeevan. Raaga for sukha (happiness and contentment) and *dve`sha* (aversion) for *dukha* (suffering) is not all that your jeevan is made of. Abhinivesh in this chitta-jeevan is not your entire life. There is a jeevan beyond this chitta-jeevan.

The psychologists of today are so caught up in the glitter of the world that they think that the outside objects come into the mind. They think that what is inside has come from the external world and it comes out again. However, our thinkers who have looked into the depth of the chitta have a different opinion. You can read the commentaries on the Yoga Darshan.

There are two kinds of Dharma (intrinsic nature) of the chitta – the *paridrishta* (seen clearly) and the *aparidrishta* (not seen clearly).

One is that, which is seen clearly, and the other is that, which is not seen clearly. To think that the ones that are not seen clearly are only the seeds of vasana is an incomplete understanding of the chitta. To make the chitta one with the true jeevan, gnan and anand – and to free it from the *vrittis* (mental inclinations) that flow towards *parichhinnataa* (the separateness of this world; being separate from the Brahman) – there is a need for *saadhanaa* (effort for spiritual progress) and *satsanga* (the association of enlightened Mahatmas who can give spiritual teaching) is needed.

When you begin the practice of focusing on the *antaranga* (internal) *vastu* (object; the Atma), you will have to let go of the *raaga-dve'sha* (attachment-aversion) for external objects. You will have to let go of the abhinivesh for your body. If your fondness for the activities done by your body made of bones-flesh-skin, and the bhoga obtained by them, is not reduced, your *asalee* (original; unadulterated) *bhaava* (existence) will not manifest. To weigh down your Self under the karmas done by the shareer is not in keeping with your *svaroop*a (essence; true form).

Unless and until you rise above the karma and bhoga of your gross physical form, your aslee bhava – your pristine existence – will not be revealed. It is a different matter to have the feeling that you are a *drashtaa* (one who sees) or *saakshee* (an impartial witness), and it is a different matter for this to be evident. Therefore, Satsang, the *saadhana* (method) and *abhyaasa* (practice) are needed in the life of a human being.

Land is not tilled to increase its fertility; it is tilled to remove the hardness and expose the softness beneath. Medicine is not taken to nourish good health; it is taken to remove an unnatural disease that has come into the body. When I was a child a Mahatma had given me some advice about the path of my life. 'Beta (my child), don't do *khandana* (refuting) of the sadhan for spiritual progress.'

When a person wants to earn money, don't stop him from doing business or taking a job. When someone desires bhoga don't stop him from getting married. If a man wants to attain Samadhi don't stop him from doing *yogaabhyasa* (practicing Yoga). This is the meaning of sadhan. Sadhan is the method for achieving your goal. Nobody has the right to attack your *lakshya* (aim; goal), in general.

If you want to obtain Rama you are free to do so. No dictatorship can stop you. Create a *raamaakaara vritti* (a mental inclination for the form of Rama). Make your *mana* (emotional mind) such that you see only Rama everywhere, all the time. For this, meditate if you can meditate, chant His name if you can chant, sing His name if you can sing, and dance as you sing His name if you can dance. If you can't sit peacefully when you chant the names of Bhagwan – Rama, Krishna, Narayana, Shiva, or any other – you may dance as you chant them.

If you cannot utter Bhagwan's name without moving your eyes and hands, move them as you utter His name. Move your waist, move your legs; do whatever brings the form of Rama into your *hridaya* (heart). Do puja, read some *grantha* (book), dance-sing-play, use your tongue to chant His name in a way that the form of Rama comes into your heart. If you want to obtain Rama, fill your chitta with Rama. Give your vritti the form of Rama, and make it stable.

If you want to obtain Krishna, fill your thoughts with Krishna, and give your vritti the form of Krishna and make it stable. Put it out of your mind completely that Shri Krishna is a father, not a son. Where there is a father there is also a son. Where there is gold, jewelry will be made. Where there is land it can be used for farming. Don't think for even a moment that you cannot get Shri Krishna's *darshana* (vision). You see the whole world because your chitta is attached to it. If your chitta was not engrossed in this *sansara* (interactive world) you would not see it.

Do you want to see many things with your chitta, or do you want to see one particular thing? We have a Sadhu who is learned in English. He asks, 'What is the goal of your life? What is your aim? Where do you want to reach?'

You can develop the *chitta-che'tana* (mental inclinations – consciousness) that is in this pinda take the form of a *dukhamaya jagata* (sorrowful world) and see that. You can make the chitta-chetan that is in this pinda take the form of a *sukhamaya jagata* (happy world) and see a world filled with sukha.

This chitta of yours can become Rama and give you darshan. It can become Krishna and give you darshan. It can become Brahma-Vishnu-Mahesh-Narayana, and give you darshan.

This chitta of yours can let go of all names and forms, and become merged into the expanse of the Mahakash that has no name or form. This chitta of yours can give up the *kaarya-kaarana bhaava* (feeling of effect-cause). Karya is the effect, everything that is created by effort. Karan is the cause of the effect. Bhava means feeling. It also means existence. Meaning, the feeling that the existence of the objects that

are the effect, and their cause, are permanent), and experience that nothing exists, except the Chidakash.

If you wish to accumulate wealth I cannot help you. May the Ishwara give you great wealth. If you want bhoga you should make an effort to obtain it. May the Ishwara give you all the bhoga you want. If you want to build up your future you should certainly work for it. I know that you are ignorant about the origin of the past. You cannot see where the past begins. I also know that you are unable to see the present moment as separate from the past and the future. You cannot see the present as the moment that links the past to the future.

Make your chitta what you want your future to be. Your future will be formed according to the state of you chitta. Not only your future, you can even make a new Brahmanda! There is a section in the Yoga Vasishtha called the Tripura Rahasya. It contains amazing stories, including how we can create a new Brahmanda if we want. We can establish new Brahma-Vishnu-Mahesh in it and give them the responsibility of ruling it. Yes! Such shaktis (powers) are present in our chitta.

It is not proper to think that there is only vasanas in our chitta. Don't debase your chitta by thinking that it contains nothing but avid desire. There is jeevan in your chitta. Your jeevan has *shuddha che`tana* (pure consciousness unadulterated by subjective thinking). Your chitta has *paramaananda* (supreme joyfulness). Your chitta has *poornataa* (wholeness; being complete in itself). Your chitta has the shakti to create things as you want them. If you want, you can obtain the shakti of Brahma-Vishnu-Mahesh.

I told you this so that you don't feel dejected or disheartened about your jeevan. If you consider *niraashaavaada* (the principle of giving up hope) to be *aadhyaatmikataa* (spirituality), you are mistaken. If you think that only that which is written in your prarabdha will happen, it is your mistake.

When you think this, you forget that it is you who has created your prarabdha. When you think that what will happen is what the Ishwara wants, you forget that it is you who has awakened the wish and power in the Ishwara to do something. No wish can arise in the Ishwara without your having awoken it; nor can His shakti be activated.

Therefore, you should do *saadhana-bhajana* (use an appropriate method – think lovingly about Bhagwan). You should do *abhyaasa-prayatna* (practice – make an effort). You should do *satsanga-svaadhyaya* (listen to spiritual discourses – study the ancient books of knowledge). If you can't understand them, make an effort to grasp their purport.

You are under the impression that only karma-vasana is at the bottom of your chitta; that there is only desire for bhoga, only frenzied raving. You think that the chitta does not have the power to restrain itself; that it cannot attain any particular state through regular practice. You don't believe that the chitta can reveal the Sacchidananda *aparichhinna* (not separate; unfragmented) Brahman it contains. Let go of this false impression; it fills you with a lack of hope.

I am not talking to you about Swarga (Heaven). If you want to go to Bahishta (Paradise) you should meet a Maulvi. If you want to go to Swarga you should meet a Purohita (priest who conducts rituals) of Dharma. Discuss the matter with him. If you want to go to Vaikuntha

(the realm of Vishnu Bhagwan) you should meet some *bhagavat-bhakta* (a bhakta of Bhagwan). If you want to sit in Samadhi, meet some Yogi.

Learn the method for obtaining whatever you desire. If you have no particular wish for anything, learn from a *gnaanee* (one who has Gnan; an enlightened Mahatma) Guru how to save yourself from worldly entanglement. If you have no interest in obtaining anything worldly, the way a siddha Sant (enlightened Mahatma) is not bothered about maintaining a particular lifestyle, obtaining or enjoying any worldly objects, there is no need for you to do any sadhan or abhyas.

This *pravachana* (discourse) is also a sadhan. It is a method, an abhyas, a Satsang. It gives you the object you long for. It strengthens the path for obtaining the object you seek. It makes clear the goal that is somewhat vague. It helps you reach the place you wish to reach. Therefore, don't let go of this sadhan-Satsang. Nobody can become *dhaarmika* (one who adheres to Dharma), *sadaachaaree* (one who leads a virtuous life) without Satsang. Nobody can learn how to do Yagna-Yaag (rituals, pouring oblations in the sacred fire) without this. *Yogaabhyasa* (the practice of Yoga) cannot be done without Satsang – the vrittis can't be quieted. It is not possible to be immersed in the river of the chitta without Satsang.

I feel amazed at the people who say that the bed of the river of the chitta has only mud and nothing else. That is far from the truth. There are precious gems, diamonds, and pearls nestling in the depths of the chitta. When a person dives deep into the river of the chitta he finds other things apart from bhoga-vasana. To dive deep into the river of the chitta is to block all thoughts of the outside world and turn inwards.

If you take your chitta-vritti to its original source you will obtain Sat-Chit-Anand. If you take your mana to its source you will get anand – only anand!

It is possible that you have heard about the episode of the *samudra manthana* (churning of the ocean) given in the Puranas. The first thing to emerge was poison. Now, perhaps someone saw the scene up to this point, and then turned back. He said, ‘Don’t do samudra manthan; there is only poison in the ocean.’ He does not know that the samudra also has *kaamadhe`nu* (the wish-fulfilling cow), the *kalpavriksha* (the wish-fulfilling tree), and the *chintaamani* (wish-fulfilling gem). It has Dhanvantari – the physician of the Devtas – and it also has Laxmi – Narayana! A person who knows only the poison that was the first to emerge knows nothing about the treasures that followed.

People may believe that there is only murkiness in the chitta, but the fact is that the chitta does not contain only vasanas, and nothing else. There are precious gems in it, and also Laxmi-Narayana! (Laxmi is the Goddess of prosperity and Grace; Narayana sustains the world.)

Amrita (the elixir that bestows immortality) is also hidden in the chitta, and so is Dhanvantari, who makes amrita. The one who can fulfill all your wishes is also in the chitta. The one who connects Laxmi – who stays in the ocean of the heart – to Narayana, also abides in your chitta.

I appeal to you again and again, to get people interested in Satsang. Get them involved in Bhagwan’s *naama-japa* (chanting of Bhagwan’s name), in *sankeertana* (singing Bhagwan’s name, in a group or by yourself). Dance and sing for Bhagwan. Do puja for Him. Do *dhyaana* (meditation) and *dhaaranaa* (holding His memory) in your mind. Do abhyas.

Let your chitta be free of raaga-dvesha for external objects, and be seated in the swarup of the chitta. For this you need to obtain knowledge about the true methods through Satsang.

You all know that the newspapers do not advertise Satsang, unless it is a paid advertisement like the advertisements of shoes, cigarettes etc. In spite of this, you come in large numbers to get the benefits of Satsang. As far as I am concerned, even one person is good enough. When someone asks a question I can talk to him for hours about the point he wants to understand. If each of you talk about it to even one or two of your friends, and persuade them to come, the hall will be so full that there will be no vacant seats.

My appeal to you is that you remain alert in your effort to reach your goal. Do Satsang. Do abhyas. Obtain knowledge about the things you don't know. Your chitta does not contain only the slime of vasanas. An object that is even better than what you want is sitting in the subtle region of your inner Self. You can obtain it through a proper method, regular practice, sadhan, and Satsang.

Perhaps there has never been so great a need for spirituality in life as there is in the world today.

: 2 :

Narayana! Narayana! Narayana! Narayana!

Individuals are predominant in a social life. A person who wants to rule over other people needs society to be favorable and supportive. He needs society's cooperation. Even in family life, a person wants cooperation from the other family members.

You will be respected in the family only if your mother, father, wife, son, brother and sister are all on good terms with you. Only then will you be established in the family. If your family members are against you, the talk will spread. 'Nobody in his own family respects him; why should we see him with respect?'

'Prajayaa manushyalokaah.' It is written in the *shruti* (verses of the Vedas) that if you wish to win over people you should make society favorable to you. Even if you are as convincing as Shankaracharya, Buddha, Jesus, or Mohammed – that people come to you as followers, or you can make yourself dedicated to serving others – the support of the people is essential for being important in society.

If you want to safeguard your *sanskriti* (culture and tradition) and want your future generations to uphold the ideals of your Sanskriti, you should also tread that path. The expansion of society is a different thing. It is a collective life. What is a *saanskritika jeevana* (a life of culture and tradition)?

Ye`naasya pitaro jaataah ye`na jaataa pitaamahaah,

te`na gachhe`t sataam maargam te`na gachhan na ve`shyati.

Manuji has said, 'You should tread the virtuous path of your forefathers. You will not incur any *dosha* (fault; blame) even if that path has any *dosha*.'

Actually, a person should adopt only those practices of his forefathers that are *nirdosha* (free of faults); blameless. '*Te`n gachhe`t sataam maargam*'. We should live according to the cultural norms laid down by our noble father and grandfather. '*Karmanaa pitrilokaah*.' The *sanskaara* (subtle subconscious impressions) of our father and grandfathers are obtained through karmas. The *sanskara* first comes into us, then into our sons and grandsons. *Sanskriti* is protected in the stream of time, whereas social life expands in space.

Now, see about the *antarjagat* (the inner world). '*Prajayaa manushyalokaah, karmanaa pitrilokaah, vidyayaa de`valokaah*.' If you want your *jeevan* to be developed even after your gross body is no more, may grass grow over the ash of your funeral pyre. May that grass become an *aushadha* (medicine) to be used by people. May the miracle of *daivee-shakti* (divine power) come into it. May *Daivi-shakti* come into the cows-sheep-goats etc who eat this grass, and also into the beings that eat the flesh of these animals.

If the body is immersed in a river, and the turtles in the river feast on it, may they be filled with *daivee-guna* (divine tendencies). May *divyataa* (divine qualities) flourish in this *jeevan*, and may it continue to give benefits to all, even after it is destroyed.

For this it is necessary to obtain *daivee-vidyaa* (divine knowledge). The *vasana* for *bahirmukhataa* (the mind being turned towards the outside world) has to be given up. The person has to cultivate *antarmukhataa* (the mind being turned inwards).

‘*Vidyayaa de`valokaah`*. What are the Devtas? What is their *upaasanaa* (loving worship)? How is Deva-loka – the realm of the Devtas – obtained? How is a *divya-jeevana* (divine life) obtained? It is obtained through *vidyaa* (right knowledge).

People have a *bhraanti* (false understanding) about vidya. They think that a person who reads more books becomes very knowledgeable. He becomes a *vidvaana* (a man of great learning). Letters printed in books are not vidya. Vidya is not the different scripts of different languages. Vidya is a vritti of the chitta. Whether it is the *vignaana* (acquired knowledge) of earthly matters or the vignan of divine matters, or the *aadhyaatmika* (spiritual) matters, or whether it is Atmagnan (knowledge about the Atma), book knowledge is not enough.

Adhyatmika Gnan is something different and Atmagnan is something different. By attaching ‘*adhi`*’ to ‘*aatmaa`*’, the Gnan become superimposed on the Atma (adhi is a prefix, meaning, over and above. Adhi+Atma = adhyatma). That, which is superimposed on the Atma is called adhyatma. *Shuddha* (unadulterated; pure) Atmagnan is a different thing, and adhyatmika Gnan is a different thing. Adhyatmika Gnan has to be obtained. Please don’t become restless because the topic seems dry and uninteresting.

If you do the *se`vaa* (render service) in the world of humans, you will get prestige in this world of humans, in society. Seva of the *pitri* (ancestors) will result in the new generations following the behavioral pattern of their forefathers. It also increases the lineage. Doing puja of the Devtas strengthens the *indriya* (five sense organs and five organs of action). Doing *dhyaana* (meditation) of the *saakaara* (with form) and *niraakaara* (formless) Ishwara brings *e`kaagrataa* (single pointed focus;

concentration) in the antahkarana (the four-fold mind, or subtle body, composed of the *mana* = emotional mind, *buddhi* = intellect, *chitta* = mental inclinations and *ahankaara* = subtle pride of individuality). If you do *nirodha* (block thoughts completely; empty the mind of all thoughts), of all forms, it blocks the chitta.

Pitri-puja increases the lineage. Deva-puja strengthens the indriyas. Ishwara-puja makes the mana single-pointed. Nirodh is achieved by making the mana inactive. It is through these that we call ourselves *sanaatana-dharmee* – followers of the eternal Dharma; eternal righteousness that is not created in any definite period of time.

In its own place, *manushya-poojaa* (worship of the people) is *shre`shtha* (superior; excellent). In its own place Rishi-puja – worship of the Seers – is shreshtha. In its own place, Pitri-puja is shreshtha. In its own place Deva-puja is shreshtha. In its own place *apoojaa* (no puja) is shreshtha.

The people who come within the ambit of one *pantha* (religious Sect) lack enthusiasm for Satya (the Truth that can never be negated). They have *aagraha* (insistence; enthusiasm) for their Pantha. They say, 'Believe in the Guru; don't believe in the Ishwara.' This is Rishi-puja, but Ishwara-puja is given up.

Some people say, 'Believe in the Ishwara, but there is no need to believe in Devtas.' This is Ishwara-puja, but Deva-puja is given up. Some people say, 'Do puja of the sakara; the nirakara is nothing.' They cannot achieve nirodh. Some people say, 'Worship the nirakara; let go of the sakara.' They cannot achieve ekagrata; how can they achieve nirodh?

Modern psychiatry explains, in great detail, the three states of the mana – the *kshipta dashaa* (distracted state), the *moodha dashaa*

(stupefied state) and the *vikshipta dashaa* (agitated state). The instruments they use don't have the capacity to measure the *e`kaagra dashaa* (the state of single-pointed concentration) or the *nirodha dashaa* (a state of mind that is completely free of thoughts) of the chitta. Modern science recognizes only the states when the mind is active, not the dormant vasanas. When the mind is in a single-pointed state, or thoughtless state, that is when you will clearly feel the things that are submerged in the chitta.

If you see only the kshipta, moodha, and vikshipta states of the chitta, and gauge what is inside the chitta, your estimation will be faulty. These three states reveal only the sensual play of the vasanas. Therefore, you will come to the conclusion that the seed of these vasanas is present even in the ekagra dasha and nirodh dasha.

Now I will tell you a little about the chitta. One is the *chita*, like in *sanchita* (collected) or *parichita* (known). In this, there is a single 'ta', and it is a complete 'ta'. Chita means accumulated. It is the name of the *sanskaara* (subtle subconscious impressions caused by past experiences).

One is the chitta, with a double 'ta', meaning, 'tta'.

One is *chit*, in which 't' is halanta – a line is drawn under the double 'tta', in the Nagari script. The 't' is pronounced in a shortened form.

The Sanskrit language is very particular about the word 'chita' being used for 'chit'. The word 'chitta' is not used. The Pundits of *vyaakarana* (Sanskrit grammar) know that there is a root – *chiti sangnaane`*; and a root – *chin chayante`* (the 'n' in 'chin' is shortened). The word 'chita' is formed from '*chin chayane`*' after forming 'tuk' (with a shortened 'k').

In *chiti sangnaane`* the 'ta' is already present. The 'i' vanishes, and the word '*chiti*' is formed. That contains the usage of '*tvik*' (with a shortened 'k'), and this contains the usage of '*tuk*' (with a shortened 'k'), *chin chayane`*. The meaning of this is '*chinoti*' – that, which chooses, is called the chitta.

The chitta is that, which chooses what it wants to retain in the memory, the karmas done that were influenced by raaga-dvesha, kartrittva-bhoktrittva (pride of being the doer – the one who experienced), and done with an *ape`kshaa buddhi* (the thought that a desired object would be obtained). The chitta accumulates these sanskaras and stores them. That is why it is called the chitta. '*Chinoti chinute`vaa`* – this root is a dual one. '*Parasmai aatmane`vaa`* – it accumulates sanskaras from the world, for itself and for others. The people who consider the *jeeva* (Atma attached to a body; an individual) to be a karta-bhokta by nature, call the jeeva the chitta, but it is only in this sense.

The Vedantis consider the jeeva to be the *chit*, from the viewpoint of the shuddha Atma, and they call it the *chitta* with the *upaadhi* (a superimposition connected to something; an attribute) of sanskaras. '*Chittaam bhaavah`*. 'I saw this, I saw that; I heard this, I heard that.' Everything was accumulated, and the total memory of the things known was stored in the hriday.

From this viewpoint it is absolutely wrong to say that the chitta contains only *kaama-vaasanaa* (desires for worldly pleasures). If our chitta has, in the past, obtained the *sanga* (association) of Sants (Mahatmas), it has also accumulated Dharma vasana. If it has got the sanga of bhaktas, it has also accumulated a vasana for *upaasanaa* (loving worship of Bhagwan). If it has done *ve`daanta shravana*

(listened to and grasped the purport of Vedanta), but not obtained Tattvagnan (enlightenment), vasana for Vedanta is also accumulated in the chitta.

This is how Vamadev obtained Tattvagnan when he was still in his mother's womb. He got this experience as soon as the obstacle that blocked this Gnan was removed. His earlier Vedanta-shravan burst forth in his heart, without any Guru or Shastra. '*Aham manurabhavam sooryashcha*' (I was Manu and I am the Surya, the sun). Where was this feeling in Vamadev's hriday? It was in his chitta, but the understanding about the *chinmaatra* (pure consciousness) that had been blocked by a special factor that had not been removed. His Gnan had been blocked by his *janma-praarabdha* (the prarabdha of that birth). Vamadev obtained Tattvagnan as soon as the blockage was removed (when he left the earlier body and came into his mother's womb in a new body). There was no Satsang, no shravan of the books on Vedanta in the womb; nor was there *vichaara* (deep reflection) in the womb.

What are the sanskaras of the past that lie deep within the chitta? It can be the sanskara of bhakti for Rama, bhakti for Krishna, or bhakti for Panduranga. You know that millions of people live in Maharashtra. Hundreds of thousands of them undertake a very arduous journey – sometimes on horseback or in a palanquin – to participate in a procession in the memory of Gnandev. They sit, for up to twenty four hours outside the Mandir, waiting in a queue to get Panduranga's darshan. Nobody can do this unless he has sanskaras from a previous birth. People get fed up in an hour, or even half an hour! They go and stand beside their car, and lose their temper if the driver makes them wait.

I know a Seth (wealthy businessman) whose driver had kept the car ready in the portico, but had gone to the toilet when the Seth came out of the main gate. When the driver returned, the Seth slapped him two or three times. ‘You have become utterly careless!’ he shouted. ‘You should keep the car started and ready for me!’ He is a big man, you know!

I ask you to think of these people who wait for twenty four hours or more, to get Panduranga’s darshan. A longing for His darshan has arisen in their chitta. Had it not been so, everybody else would also have done the same. My brother, the chitta is that, which sits with the upadhi of the chit.

If you were to say that the sanskaras of several births is called the chitta, it will be difficult for a *naastika* (atheist) who does not believe in *punarjanma* (rebirth) to understand. It is only when a person tries to understand with shraddha in his heart, that he can comprehend this.

The past of this *janma* (birth), the future of this janma, the *lokaantara* (going from this world to the next) is established by the shravan of the *pramaana* (proof; establishing factor) of the words of enlightened Mahatmas. If you don’t have *shraddhaa* (faith) in their words, it is not possible to establish *janmaantara* (life after death) by argument. Even supposing it was established, a better argument could overrule it. It can only be grasped if the praman is accompanied by shraddha.

The Atmadev (the Atma that is not separate from the Brahman) is the only thing that illuminates everything – it enables us to perceive everything – whether you have shraddha or not, whether you do vichar or not, whether you do shravan of the Shastras or not; because the Atma is self-effulgent. Everything is perceived in the light of the Atma.

Experience obtained through praman dispels *agnana* (ignorance) about the Atma. And, the praman accepted with shraddha gives Gnan about the life beyond death. There is a great difference between the two. *Aatmaanubhooti* (the experience of the Atma) is not achieved through the praman unaccompanied by shraddha. *Atmasaakshaatkaara* (direct personal experience of the Atma) is achieved through the experience of praman accompanied by shraddha.

Narayana! Come, I will tell you about the chitta. The sanskaras of raaga are established in the chitta from before. There are seeds of vasanas. The sanskara of *vairagya* (detachment; not being attached to worldly matters) are also present in the chitta of some people. Now, we will start *jeevenmukti viveka* – the discrimination that liberates us in this very life.

The chitta is of two kinds:

Vairagyaraagopaadhibhyaam aamnaato dvaya lakshanaan.

The chitta dominated by the seed of raaga vasana, and the chitta dominated by the seed of vairagya vasana. Both these states are in the chitta.

One chitta is the *upaadhi* (superimposition connected to something; an attribute). That means, the *chidvastu* (vastu = the object that is the chit, pure consciousness) is placed in close proximity to the Atmavastu (the object that is the Atma). Due to *adhyasa* (a false attribute) our *vishaya-vaasanaa* (desire for sense objects), kartirittva and bhoktrittva have been superimposed on the Atma. The Atma has become mixed with the chitta. The Atma places its *nityataa* (quality of being everlasting), *gnana-svaroopataa* (quality of being the essence of

Gnan), and *sukharoopataa* (the quality of being the essence of sukha) in the chitta.

The Atma is the *paramaananda* (supreme anand) that is eternal, and the essence of Gnan. The chitta is an *upaadhi* (superimposition connected to something; an attribute). The chitta preserves the memory of the seeds of desire for the objects of the senses that create the shoots of raaga and vairagya, accumulated from previous births. It is because of not having the proper *vive'ka* (discrimination; separating) of the chit and the chitta that people assume the two to be one and the same.

The *svabhaava* (nature) of the chit – the *chidvastu* – is to never be annihilated. It can never experience its own death; its own absence of existence. The svabhava of the Atma is to illuminate everything, and to be *parama-priya* (loved the most).

The svabhava of the chitta is to hold on to the seeds of raaga for some and vairagya for some. What is the sign of those in whom the seeds of raaga and vairagya have sprouted? It is the chitta inclined towards worldly activities, and the chitta inclined towards withdrawing from worldly activities.

Narayana! You all should never think that Vedic literature has not investigated *manovignaana* (acquired knowledge about the mana; psychology). Sanskrit literature has extensive descriptions of the *sanchaaree bhaava* (the things that evoke emotions), *vyabhichaaree bhaava* (adulterous feelings), *saattvika bhaava* (pure and lofty feelings), *vibhaava* (the cause of an emotion), *anubhaava* (indications of feelings), *sthaayee bhaava* (stable, enduring feelings), etc.

In the present times, the students of Sanskrit have to study the books in their syllabus to become a scholar and teach Sanskrit. They are not able to reach the profound insights given in the Shastras. They don't have personal experience about the things written in the Shastras, so they don't grasp these profound truths.

A person whose chitta has the seed of raaga becomes involved in activities, and a person whose chitta has the seed of vairagya is disinclined to get involved in worldly matters. He wants to turn inwards, away from the external world. He wants to leave the ten (five sense organs and five organs of action) and reach the eleventh (the mana).

For example, there is the *e`kaadashee* – the eleventh day of the lunar calendar, suitable for fasting and praying. What is the meaning of ekadashi? The ten indriyas work in the external world. The five different kinds of activities done by the five organs of action are done outside. Five types of objects of the senses are known by the five sense organs. All of them are assisted by the mana. To be free of the ten indriyas, and abide in the eleventh – the mana – is the swarup of the ekadashi. This is the adhyatmika ekadashi, you know!

It is a different thing when people tell you, 'by doing this ekadashi you will please a particular Devta. He will give you a *varadaana* (boon). You will get a son, or wealth, by doing a certain number of ekadashis.' This is the ekadashi of a chitta inclined to worldly considerations. The ekadashi of a chitta inclined to withdraw from worldly matters is, 'Let my mana be tranquil today.'

The vastu (thing) I am going to describe is not something to be obtained after death; it is to be obtained in this very life. The Mahatmas have

stated clearly that they are not describing the Dharma that creates an *apoorva* (latent fruit) in the chitta that gives its fruit after the death of the body. You glow with the radiance of Gnan in this very life. Your face becomes bright with the effulgence of Gnan. Anand sparkles in your jeevan.

The *sat* (pure existence that can never be negated) shines in your jeevan. Your *satpanaa* (being the Sat) is revealed. Satpana means, an *avirodhee jeevana* – a life that is free of all opposition and conflicts. A person whose jeevan is avirodhi is called a Sant, you know! The *sattaa* (pure existence) does not oppose anything. Forms are mutually *virodhee* (opposed to each other; contentious). One form is destroyed to create another. Ear rings are destroyed to make a necklace, and a necklace is destroyed to make bangles. The satta of jewelry is in mutual opposition, but the ssatta of gold is not opposed to anything.

‘I am Shankar, I am Ramanuja, I am Nimbarka, I am Buddha, I am Mahavir, I am Jesus, I am Mohammed, I am Jarathosta, the *sarva-sattaa* (pure existence in all), the *chit-sattaa* (existence of pure consciousness) in all. We have *e`katva* (oneness) with that satta. There are millions of *brahmaanda* (universes). In spite of their being separate, the Mahakash (space) – Chidakash (the space that is consciousness) is one, and that is my ‘I’.

Jeevan becomes avirodhi when the Sat shines in the *nivrittamaana* (inclined to withdraw) chitta. The person sees all the *drishya* (perceived objects of the world) when illuminated by pure chit. Everything – objects, people, actions, events, etc become filled with anand when the chitta is illuminated by anand. That Sacchidananda is present in your hriday.

Jeevanmukti means that your jeevan becomes free of conflict in this very life. It means that you become *svayam-prakaasha* – *sarvaavabhaasaka* (self-effulgent – the illuminator of everything). There is no other characteristic of *arthaavabhaasakatva* (where the meaning gets reflected). Whatever is, is being perceived. Whatever is, is shining in its own swarup. Whatever is, is the swarup of the Paramanand. Jeevanmukti comes from the *bodha* (comprehensive understanding) of the *aprithchhinna aatmaa* – the undivided Atma that is not fragmented, which is always whole and non-dual. To obtain this bodha it is necessary to burn the seed of raaga in the chitta inclined to worldly activity, as well as the chitta of vairagya, in the chitta inclined to withdraw from all worldly activity

To be a *sannyasee* (Monk) is one thing, and to be a Tattvagnani – a knower of the essence of the Brahman – is another thing. Sanyas is an *aashrama* (stage of life. There are four Ashrams: the Brahmacharya Ashram is the stage of a celibate student. The Grihastha Ashram is the stage of a married householder. The Vanaprastha Ashram is the stage of a retired person who turns to spirituality, and the Sanyas Ashram is when a person takes the vows of renunciation).

Tattvagnan is a specific knowledge – it is enlightenment – that is generated when *avidyaa* (nescience; believing the transient to be the eternal) is removed by the *mahaa-vaakya* (the ultimate statement of the Vedas that proclaim that you are the Atma that is not separate from the non-dual Brahman that is the substratum of all that exists). It is not easy to get. It gives paramanand in this very life.

The great pleasure a person gets when he goes to Swarga after leaving his body is not permanent. It is obtained by Dharma. The sukha of

Vaikuntha and other divine realms is permanent, but a person is dependent on the wish of the Ishwara. You can stay there at the wish of Narayana, and you can be sent away from there. You can also be turned into Hiranyaksha – Hiranyakashipu, the famous Asuras (demons) – the way Jay and Vijay were, even though they were the gatekeepers of Vaikuntha.

Swarga sukha is impermanent. Vaikuntha sukha has dependence. In janma you have to go from one form to another. Tattvagnan has the extraordinary sukha of jeevanmukti.

I want to tell you something about the Ashrams. These days, people understand the aspects of Dharma when it comes back to us from foreign lands. People don't understand this when it is in our own land. In the method of Tattvagnan we have four states of consciousness – the *vishva* (external interactive world of the waking state), the *taijas* (subtle world of the dreaming state), the *praagna* (the deep sleep state when the mind is inactive), and the *tureeya* (when the mind is merged into the Brahman). They are the basic essence of the four Ashrams of Brahmacharya, Grihastha, Vanaprastha, and Sanyas.

The Brahmacharya Ashram is dominated by seva. The Grihastha Ashram is dominated by planning. The Vanaprastha Ashram is dominated by *asangataa* – becoming detached from worldly considerations, and the Sanyas Ashram is dominated by *adviteeyataa* – absence of duality. The Tattva (essence of the Brahman) becomes the four Ashrams, for the four states of consciousness, and that is why four divisions were made in the Sanyas Ashram – *kuteechaka*, *bahoodaka*, *hansa*, and *paramhansa*.

A kutichak is one who stays aloof from the activities of family life. He lives on his own wealth or the income of his son and grandson. That means, he lives away from his family, using money he is entitled to: '*kutayaa chakaasti*'. He retains his *yagnopaveeta* (sacred thread) and *shikhaa* (the longer tuft of hair at the crown of his head). He also keeps a *tridanda* (three wooden stakes tied together to make one) of a Sanyasi.

The bahudak takes food from other people's houses, but retains his sacred thread. He does the daily ritual of Sandhya Vandan.

The hansa is one who adheres to *viveka* – he uses discrimination, separating the transient world from the everlasting Atma. He retains the sacred thread and the shikha. He keeps the tridanda. He is permitted to wear brown clothes. This is also in keeping with the Shastras.

The fourth is the Paramhansa, who has neither shikha nor the sacred thread. His garments are saffron.

The meaning of the word '*aashrama*' - *eeshadarthe*'. In *aashrama*, when '*aa*' is attached to '*shrama*', it is used as *aa-eeshat*, and becomes Sanyas Ashram or Paramhansa Ashram. *Aa eeshat shramo yatra* – where there is a little *parishrama* (effort; hard work). The Brahmacharya, Grihastha, and Vanaprastha Ashrams have *sharma* (hard work). In the Sanyas Ashram there is *eeshat shrama* – very little shrama. '*Eeshadarthe kriyaayoge maryaadaavividhau cha yah e'tanmaatramamidam vidyaat.*'

Now I will tell you about the Sanyasi. See the kutichak, bahudak, and hansa later. Let us think about the Paramhansa. A Paramhansa Sanyasi

is always established in the feeling of being the *adviteeya* (non-dual) Brahman. I want you to understand the difference between hansa and Paramhansa, before telling you something that brings paramanand into your life.

A *hansa* (swan) is one who does *neera-ksheera vive`ka* (separates the water from the substance of the milk). If two things have become mingled, he separates them. That means, a hansa is *dvaita-vaadee* – he believes in the principle of duality. Whether he accepts duality in the forms of the *chid-achid* (Chit – that, which lacks pure consciousness) as distinguishing features, or in the forms of *kaarya-kaarana* (the effect, the things in this world – the cause of their creation, the Ishwara or Prakriti, His power of Creation), or in the forms of *shakti-shaktimaana* (power – the one whose power it is), a hansa is a *vive`kee* (one who discriminates) – he separates things that are have become mixed, and sees them as being different. That is why he is called a hansa.

A Paramhansa is an *advaita-vaadee* – he believes in the principle of oneness of all creation. He does not separate and divide. He sees the oneness in the multiplicity. This is not possible if any other exists; it can only be felt if he sees everything in the form of his own Self. Therefore, a person who gives up the feeling of neer-ksheer, of the Atma-anatma, and the *drashtaa-drishya* (the seer – that, which is seen), and becomes established in the feeling of being the non-dual Atma, is called a Paramhansa.

There are two kinds of Paramhansas – the Paramhansa who desires Gnan, and the Paramhansa who has already obtained Gnan, meaning, is enlightened.

The Paramhansa who wants to obtain Gnan is called a '*vividishu*'. Vividishu means a person who has a desire for knowledge. He is a seeker of Gnan. He is an investigator of Gnan. He is searching for *adviteeyataa* (non-duality).

The Paramhansa who has already obtained Gnan is called a '*vidvaana*'. A vidvaan is one who knows that the *pratykchaitanya* – the pure consciousness within – is one, and it is non-dual.

What am I to tell you? You are very *sukhee* (happy and contented). May the Ishwara always keep you sukhi. But, how long will the sukha of bhoga last? It will last for as long as the *vastu* (object) is available, as long as your indriyas have the power to enjoy bhoga.

People bring me many kinds of delicious sweets, but my body no longer has the strength to digest them. It cannot digest sugar. There are many people in the world who don't even get to see many of these sweets, or see the objects that give sukha to so many. Narayana! There can be a dearth of such objects. There can be a loss of the strength for bhoga. There can be an absence of desire for bhoga. There can be a state where your *bhoktaapana* (feeling of being the one who enjoys) is not awoken.

Under such circumstances, will the people who remain enslaved to bhoga be able to obtain paramanand? It is obvious that they cannot. The learning that is within the heart will be helpful when it is needed, not the learning in the pages of the books. Yes! Your *anubhava* (personal experience) will be what helps you.

If you keep your sukha in someone else's house, your jeevan won't be able to get paramanand. You will not be able to experience the extraordinary sukha of jeevanmukti.

Someone told me about an incident. A man gave his wife five hundred rupees. 'Keep this safely,' he said. 'It will be very useful in an emergency.' The lady's neighbor came to meet the wife. 'Oh, don't keep this money in your house,' she said. 'Your husband will ask for it and lose it. Keep it with me. Then it will be safe.' The lady gave the money to her neighbor. She kept the money in someone else's house. When the husband needed the money he asked his wife for it. 'I will just bring it,' she said. She went to her neighbor and asked for the money. 'Oh, I have given the money on interest,' said the neighbor. 'I can't give it to you today. You will have to wait for some time.'

When people place their sukha in *vishaya* (objects of the senses), in another's house, or for their next birth, how can they get the sukha of jeevanmukti? People continue to increase their bank balance with the thought that it will be useful after ten or twelve years. Oh, my brother, just think a little – will you be alive after ten or twelve years? Will the laws remain after ten or twelve years? Will this Government remain? Will your children be able to use the money? People accumulate for their next birth!

Those who are aware that the pleasures of this world are transitory do not get *aasakta* (infatuated) by the urge to accumulate, and enjoy worldly pleasures. They want to obtain the paramanand of jeevanmukti. You have to know that the worldly *bhoga* (worldly pleasures) will leave you sooner or later. Your indriyas will not always be with you, as they are just now. Your mana will not always retain the

inclinations it has at present. Your feeling of being the bhokta will not always stay awake. Know this, and take jeevanmukti.

Jeevanmukti means a cash transaction, not good taken on loan. Jeevanmukti means immediate anand. Don't place your anand in *paraloka* (another world, obtained after leaving this world). Don't leave it for a future existence. Don't make your anand *paraadheena* (at someone else's mercy). Your anand should be independent in your hriday. Let Rama be in your hriday. Let Rahim be in your hriday. Let the nirakara be in your hriday. Let your Sacchidananda advitiya Brahman be in the form of your Atma.

How wonderful! Come; as soon as avidya is removed, the paramanand is obtained in the chitta that is inclined towards vairagya. I will tell you about this. Narayana! I will tell you about the vastu of the Paramhansas. Don't obtain this vastu after your death, in some other *loka* (realm; world). Let rebirth not come before you. Don't allow yourself to be enslaved by any. That paramanand is your swarup. Where you speak is paramanand. What you do is paramanand. This body of bones, flesh and skin is also paramanand-swarup. The paramanand that is in Rama, Krishna, Jesus, Mohammed and others is in our life. It is the same in the sakara and the nirakara. That paramanand should manifest in our life.

If you want to learn how to do the puja of Devtas, learn the method from some purohit who conducts the rituals of worship. If you want to do some *shraaddha* (a ritual offering for ancestors) go to some *teertha* (place of pilgrimage). If you want worldly pleasures, go to some hotel or Club. I am not concerned with these. My effort is to tear aside the curtain that hides the paramanand which is your swarup.

You are wandering about in the world because of your vasanas. You wander around for trifles. The treasure of treasures is with you, and you wander from one place to another for paltry things. You are the Sahib of Sahibs, and you are waiting for a Sahib. It is you who put sukha into Swarga-Vaikuntha, and you are yearning for the sukha of Swarga and Vaikuntha!

This book, 'Jeevanmukti Vivek' is composed by Vidyananya Swami. It describes jeevanmukti after describing Sanyas. I will present this to you. Jeevanmukti means to become free of enslavement, to be free of being ruled by others. It means liberation from *loka-paraloka* (this world and the other worlds), to be liberated from birth and death.

Your 'Aham' (the 'I' linked to your mind and body) keeps changing all the time. This is called *punarjanma* – rebirth, you know! 'Oh, I did this *paapa* (sin) today, so I am a *paapaatmaa* (sinner).' 'I did this *punya* (good deed that gives spiritual merit), so I am a *punyaatmaa* (having spiritual merit).' Sukha comes and you become sukhi. Dukha comes and you become dukhi. This is what we call punarjanma, you know!

You can come and ask me about this if you ever feel the need to understand more fully. You are caught up in the cycle of rebirth. Yes! You hit a dog with a stick in the morning and become a paapi. Then you gave some crumbs to a crow and put flour beside an ant-hole and became a punyatma. Your wife looked at you smilingly and you became sukhi. Your child did not obey you and you became dukhi. This frequent changing of your Aham in a day is called punarjanma. To be a paapi is one janma, to be a punyatma is another janma, to be sukhi is a third janma, and to be dukhi is a fourth janma.

This Aham has a *nishthaa* (staunch belief). When it reaches a *paraakaashthaa* (peak) it does not change its swarup. Make this changing Aham *svaroopa-nishtha*– let it be established in your swarup. ‘I am the unattached, non-dual *sacchidaananda-ghana* (filled with Sat+Chit+Anand) Parabrahma Paramatma.’ This is swarup-nishtha. This is to tear asunder the *aavarana* (covering) – the Aham – that hides the non-dual swarup of the Self.

You will see that you can never be a punyatma, papatma, dukhi, sukhi, or enslaved. Nor can you be *aavaagamane* (one who comes and goes; is born and reborn repeatedly). Yes! This jeevan of yours will become filled with paramanand and *parama* (the highest) Gnan. You will experience the extraordinary sukha of jeevanmukti, here and now.

Tomorrow I will start to explain this book – Jeevanmukti Vivek – in serial order.

: 3 :

Narayana! Narayana! Narayana! Narayana!

We will begin by taking up four questions.

1. What is jeevanmukti?
2. Is jeevanmukti real or not?
3. What is the proof that jeevanmukti exists? If it does exist, what is the method for obtaining it?
4. Even if a person does attain jeevanmukti, what purpose does it serve?

There is a word that is used frequently in our village – *bhe`diyaadhasaana*. It is also used by the Pundits of Sanskrit – *me`sheeprapaataandhaparamparaa*. One sheep starts walking. Others begin to follow him. The numbers increase. It becomes a herd of sheep following the leading sheep – a hundred, a thousand sheep, all following the leader blindly. If the leader falls into a well, the others jump into the well after him! This is called the *paramparaa* (a tradition of following the leader unquestioningly) of the *me`sha* (sheep) *prapaata* (falling) *andha* (blindly).

The *monovritti* (mental inclinations) of people also has the same *sanskaara* (subtle subconscious impressions), and they follow the herd unthinkingly. ‘Oh, why would thousands of people follow this path unless it has some substance?’ they say. This is the parampara of sheep blindly following the leading sheep, even if it falls into a well.

You know the parampara of history. There was a time when the Buddhist Dharma was spread all over the world, especially in Asia. Its influence covered China, Japan, Thailand, Indonesia, Burma, and Shri

Lanka. That has changed. The Communists say that the Buddhist philosophy is conducive to their principle. Many branches of Buddhism have emerged from Buddhist thought, although they don't recognize that they have these sanskaras. The sanskaras are: to not believe in the Ishwara or the Shastras, to have belief only in worldly matters and mould life based on *bauddhika anubhava* (intellectual experience). This is the meaning of the word *bauddha* (of the buddhi), from which the word Buddhism is formed. A person whose reach is limited to the buddhi – the intellect – is called a 'bauddha'. It is *vignana* (acquired knowledge) that comes into the buddhi.

This is a traditional acquired Gnan that is passed on to the next generation. *Ghata gnaana* is knowledge of a pot, *pata* Gnan is knowledge of a piece of cloth, *matha* Gnan is knowledge about a building. *Prathama-kshana* – the first moment, *dviteeya kshana* – the second moment, *triteeya kshana* – the third moment, etc – the vrittis that come into the buddhi change every moment. They are considered to be experiences of the greatest importance. The Buddhists believe in this. They do not accept the unbroken, eternal consciousness (Sat), Gnan (Chit), and joy (Anand).

The Buddhist parampara is to reject the *shaashvat satta* (eternal existence), the *che`tana satta* (existence of consciousness), the *akhand* (unbroken) satta, vignan and anand. This is the fundamental gift of the Buddhist tradition. They put aside all other points like rebirth and going to other realms after death, and proceed independently. What we see is that Buddhism has the largest following, so it is the most superior. Christianity has the biggest following, so it is the most superior. Islam has the biggest following, so it is the most superior.

A *siddhaanta* (principle) is not determined by the number of followers it has. A seat in the Parliament is attained by a majority of votes, whether they are won by fair means or foul. Thus, one point is that a principle cannot be judged on the quantity of its followers.

Listen to another point. In history, the dates of events have to be established – what happened, and when, has to be given in a serial order. Time is of no relevance in judging the merits of a principle. People who do research on the history of the *vastu siddhaanta* – the principle of the object – are not even equal to one second in the infinity of Time, which has no beginning and no end. The period in time is of no importance in the ascertainment of a principle. It is not that ‘I won because I said something first and the other person lost because he said it later in time’!

Here is a third point. ‘This was said while sitting on a higher level, and this was said while sitting at a lower level’. ‘This was spoken in a Mandir and this was said in an opium den’. ‘This was said when a person was lying down and this was said when he was sitting, or when he was standing’. It is immaterial which country the principle originated from, whether it was in Greece, or Europe, or America or India. If importance is given to the place, the place becomes primary and the principle becomes secondary.

Place, time, and quantity are not taken into consideration when evaluating a principle. To say that this was said when the person was sitting on a golden throne with a canopy has no connection with the truth of a statement.

Furthermore: ‘My brother, this was said by this particular person. We have to listen to him,’ is to make a Pantha. A Pantha is based on the

sayings of an Acharya. Sects are formed, Majhabs are created. To take the name of an elder and influence the Satya (a truth that can never be negated) is not the method of the Darshan Shastra (the Shastra of the philosophical systems).

Look; if I take the name of Gautam, you will take the name of Kanad. If I take the name of Kapil, you will take the name of Patanjali. If I take the name of Gemini, you will take the name of Vyasa. I have named the six Darshans of our Shastras. Whoever you believe to be the Acharya of your Pantha, please continue to respect him. I am not naming anyone.

However, just because the point has come from the mouth of a particular person does not mean that it is the truth. A point that is made is the truth when what it reveals is the Truth. When we get the *saakshaatkaara* (direct personal experience) of the precise purport of what is said, we can ourselves, experience the truth of the matter.

Truth is not connected to the place it is spoken in, the time it is spoken in, or by the person who spoke it. A thing may be said in a Mandir, or early morning, while standing or sitting, but it does not automatically become the truth or an undeniable principle. It becomes true by the *nirropana* (ascertainment) of the *sachchee vastu* (the authentic object) – the Atma that can never be negated. The meaning of meshiparampara is, the herd following one sheep blindly.

People say, 'I will vote for the candidate this person votes for.' Businessmen decide, 'I will invest in the company this millionaire invests in'. The sakshatkara of the Tattva-vastu is done without the attributes of place, time, or speaker. The sakshatkara of the true vastu is free of attributes and superimpositions.

What is the characteristic of the vastu you want to obtain? Someone will say, 'I want to obtain sukha, but I want it in this room. I don't want it if it is outside.' That means, what you really want is the room, not the sukha. You don't realize that you have become imprisoned in the room.

Someone will say, 'I want sukha, but within this time, within two hours. If I don't get sukha within two hours time, I don't want these two hours.' You constrain your goal within two hours. You restrict yourself to within two hours. Just as the *bandhana* (bondage) of the room is a bandhan, so is the restriction of two hours a bandhan.

Someone will say, 'I want sukha only from a woman,' 'I want sukha only from a man.' When you attach a stipulation to your sukha, it is not only the room, a period of time, or a person that is restricted; you are also restricted by your own stipulation.

You make conditions for getting anand, that the anand should come from a woman, a son, wealth, a house, the body, a car, etc. Your attaching something to anand is restricting anand within the parameters you have drawn. Anand by doing a particular karma, anand by doing a particular upasana or Yoga, and anand in not doing a particular thing!

You would all be under the impression that it is hard work when you have to do something, and that no effort is required when you do nothing. Please try to sit for five or ten minutes without moving – then you will know! It is very sweet to hear, 'don't do anything. You get by not doing.' You have to connect your *kartrittva* (feeling of being the doer) to 'not doing.' Is keeping your hands and feet unmoving, and you body erect, doing nothing? Tell me! The Gita says:

*Karmanyakarma yah pashye`dakarmani cha karma yah,
sa buddhimaanmanushye`shu sa yuktah kritsnakarmakrit.*

(Gita 4. 18)

(A person who sees the absence of karma in karma, and karma in inactivity is intelligent. He is a Yogi who does everything.)

A person can remain *akarma* (doing nothing) even while doing karma. There is an effort even in sitting with your legs crossed, back straight, and your eyes half-closed, or closed. Look; such a state has to be cultivated, and an effort must be made to cultivate it. When you sit with the intention of doing nothing with your body, *praana* (vital force), and mana, you have to have a determination to remain physically and mentally inactive, and you have to hold on to the effort for remaining inactive. Thus, there is a bandhan even in this.

What is jeevanmukti? Please understand its practical meaning first – it is extremely useful in your interaction in this world. You will find it very helpful in your daily life. There should be no habit in your life that makes you say, ‘I cannot live without this.’

The word ‘jeevan’ means, ‘while still living’, and the word ‘mukti’ means, ‘to be free’. Jeevanmukti means, to not tie ourselves to any object of the *anaatmaa varga* (the group of things that are not the Atma). Let Gangaji flow on. Let the hands of the clock move on. Gangaji starts from the Himalaya and comes to meet the sea. Let it continue to flow on. The hands of the clock go round and come back to the same points. Sunrise and sunset follow each other every day. Shrubs grow and dry up. Trees grow and are cut down.

If you entangle yourself in any worldly situation you can take it for a fact that it is not the situation that entangles you; it is you who are entangling yourself in it. You tie yourself to a place, a time, a person, an action, a bhoga, etc. Just understand the worldly meaning of jeevanmukti.

You first tie yourself to something worldly, and then you become agitated if you don't get it. The object with which you tie yourself creates the object you are tied to. Then you writhe in the (mental) ropes that bind you. And then you become desperate to be free of your bondage.

All the dukhas of the world have been created by you. You will have to understand this point. The dukhas are created by your mana, by yourself; therefore it can be stated emphatically that you have the capacity to destroy the dukhas that you have created.

You have to awaken the outlook, 'Just as I earned the money, I can also spend it. Just as I have put fetters on my feet and handcuffs on my wrists, I can also break them and throw them away.' You have this capacity in your life. You should have no fear regarding this.

When you caught this *shareera* (body, birth and death got attached to it. When you attached *preeti* (love) to an external object *sanyoga* (union) and *viyoga* (parting) became attached with you. When you became one with your indriyas the pleasant and unpleasant bhoga came, and began to give you sukha and dukha. When you created sanskaras in your mana, you obtained the differences of *moda* – *pramoda* (pleasure – delight) of the *priya-apriya* (liked – disliked). You got sukha when you saw what you liked, and you got moda by its

bhoga. Continued bhoga with the same object resulted in pramoda. This is present in your jeevan because of you.

Someone told me yesterday, 'Maharaj, you say things that are very difficult to understand. I know nothing about jeevanmukti I don't know what the word means. What does jeevanmukti mean? I have no idea about it, and you go on talking about jeevanmukti – jeevanmukti!'

Look, 'mukti' means, to be free. Jeevanmukti means to be free of dukha, to be free of *naasamajhee* – foolishness – to be free of the fear of birth and death, of the coming into and leaving this world and the worlds beyond death. Jeevanmukti means that you will become free of the fear of going to Narak, and the allure of going to Swarga. Jeevanmukti means that you will become free of the frenzy of the mana, and the effort of attaining the different kinds of Samadhi.

Jeevanmukti means you don't have the currency to pay for the *vimaana* (air plane) that will take you to the Vaikuntha you want to go to! It is the concession you want – that you go from here, straight to Vaikuntha on a divine air plane, by the favor of the Lord of Vaikuntha!

What you want is to accumulate all kinds of worldly possessions – so many, that you never have to go short of anything. You want sukha from worldly possessions. You want to be sukhi by making people of this world your beloved, your sweetheart, and becoming their lover. You want to be sukhi by accumulating wealth.

The meaning of jeevanmukti is that you live with anand and let others live with anand. It means that you become free of dukha and foolishness, and the fear of life and death. Let *masti* (unrestrained joy) come into your life.

There was a big Seth in Khurja. He was very intelligent and a very good man. When Sri Udiya Babaji Maharaj walked, this Seth would say, 'Baba's is a gait of masti! Oh, if anyone wants to see a walking Brahman, he can do the darshan of Shri Udiya Babaji Maharaj. He will indeed see the Brahman walking on this earth!'

When your eyes close you fall asleep. When your buddhi is not alert dukha comes into your life. Take a look at the *unmukhataa* (the tendency to turn towards something) of Gnan. Does a smile come to your face or not? Where does it come from? Does it come from a rose? Is it that you see a rose and it puts a smile on your face? To think this is a mistake. The smile that comes to your lips comes from within. It is the unmukhta of anand.

When you look at something carefully, does that object turn your eyes towards itself? The answer is, no, it doesn't. A wave of Gnan comes out of your eyes, the way a ray of light comes out of a torch. The treasure-trove of *pre`ma* (love) and Gnan that is in your heart showers on to the object. Don't think that the brightness of your eyes has come from a boy or girl you have seen, or from some scene of a cinema. Don't think that it is a rosebud that brought a smile to your lips. The brightness that comes into your eyes comes from your hriday. The smile that comes to your lips comes from your hriday.

What is the meaning of the word 'jeevanmukti'? The meaning of jeevanmukti is that you don't consider your possessions as being taken on loan. Don't think that the wealth you have is borrowed. That makes you feel dukhi. You think that the rose gave sukha to your nose. The fact is that the sukha that is within you became unmukh, and came into your nose. The *rasa* (sweetness) that is in your hriday turned upwards

and came into your tongue when you tasted something delicious. The brightness of the Gnan within turned upwards and came into your eyes. The words you heard were understood because of the Gnan you have.

You keep yourself tied up by the bonds of words, touch, appearance, fragrance, objects, individuals, relationships, beliefs, and imagined things. Because of these you feel dukhi night and day. The jeevan that becomes free of that dukha, that foolishness, that fear, the tensions of differences, of faulty beliefs, the wrong imagined things, etc, is called jeevanmukti.

I ask you to understand the meaning of this word – jeevanmukti. You are all able to understand English words very easily. If I knew the English word for jeevanmukti I would certainly tell you. You would find it easy to remember. You find it difficult to remember Sanskrit words. Is it not so? Jeevanmukti is a Sanskrit word, so it is not easy for you to remember. The problem is that I don't know how to explain it to you in English. Oh – this gentleman is saying something.....So, now you know! However, I am not able to understand it. Nor can I memorize it. What else am I to say? I call it jeevanmukti!

The way to recognize jeevanmukti is that four ideas should go out of your mana. That the things that seem separate from you should remain, you should continue to be aware of them, they should continue to give you sukha, and that they are real.

You live, stay awake, sleep and work, but your mana should not imagine these four things:

1. The things that are perceived as separate from my 'I' are Satya.
2. My perceptions should not be destroyed.

3. I should always be conscious of them.
4. I should continue to get sukha from them, and that all these things are real.

You live, stay awake, sleep and work, but all the points given above are imagined things that are to be removed from your mana. Yes. Remove the idea that that the objects you perceive are separate from you, that they are real, that they should endure, you should be aware of them, and continue to enjoy them.

Your buddhi is filled with thoughts about the things that are separate from your Atma – this thought must be removed. All the four things I have mentioned are imagined because of a faulty understanding. The mistake is because of your agnan about your swarup.

Look; not only do you have the power to bring a smile to your lips, you are *maadhurya* (sweetness) yourself. I have heard, though I have not had the experience, that there are Beauty Houses where they teach ladies how to smile, at which angle the lips should be kept, how wide the smile should be, etc. They teach how much pink color should be applied to the cheeks. They teach how the lips should be parted when smiling, whether the teeth should be seen or not. If the sound of laughter is louder than it should be, it is against etiquette, isn't it? What I want to explain is that just as you think it is necessary to smile, to bring a sparkle to your eyes for your external beauty to be seen when you talk to people, please think that it is necessary to bring a smile to your lips and a sparkle to your eyes for you inner beauty to be seen.

The meaning of jeevanmukti is that all your interaction in the world should be done with a smile in your heart, and brightness within. Your smile should have the same glow as when you talk to a dear friend.

Your heart should have the same sparkle as your eyes when you see a loved one. This sparkle, this smile, is jeevanmukti, you know! Yes! You learn how to smile with your lips and how much to show the teeth, you learn the smile of the cheeks and the nose, a smile comes into your eyes. What I am telling you is that this jeevanmukti is the smile of your heart.

Let your heart be such that the radiance of your Atma shines forth. Let your heart be such that the tenderness of your Atma is visible. The Atma has a fragrance that is not mixed with any foul odor. The Atma has a rasa that is not mixed with bitterness. The Atma has a beauty that is not marred by ugliness. The Atma has a delicacy that is never hardened. The Atma has sweet music in which bitter words never rise. The Atma has love that never moves out of the mana. The Atma has anand that never leaves you.

All right; tell me now, who is this anand? Who is the Gnan? Who is the music? Who is this delicateness? Who is the beauty? Who is the sweetness? Who is the sonorous voice?

It is you! Yes, it is you, yourself! Let your beauty, sweetness, delicateness, and your sweet voice be revealed in this very life. Let what you are be revealed through the instrument that is your body. Let what you are be seen through this upadhi of your body the way the sun shines and the rose spreads its fragrance. Let your real Self be revealed now, through the attribute of your body, not after your death! I am not speaking of *vide`hamukti* – I am speaking of jeevan mukti! The mukti obtained after death is called videhamukti.

Let yourself be seen for what you actually are, by the means of this *yantra* (machine) – the body – that is an attribute of your Atma. Let the

fearless nature of your Atma be evident in this jeevan. Let the Gnan-*svaroopataa* (the swarup of Gnan) of your Atma be seen in your jeevan. Let your inner splendor shine forth in this very life. Let your anand sparkle in your daily life; not for one person, not for two or four people, but for all! Fill everybody with your anand. Give them the illumination of your Gnan. Fill them with the spirit of your satta, with your fragrance, with your sweetness. Let all be pleased with your beauty. Tickle them with your tenderness. Awaken anand in all by your music. Let this music awaken anand in all.

This *yavahaarika unmukhtaa* (turning towards worldly interaction) of the Atma in this very life, is called jeevanmukti.

Understand the meaning of the word jeevanmukti. Jeevanmukti means the *poornataa* (wholeness) of that *kaala* (period of time) by which this human life becomes successful and meaningful. Jeevanmukti means that dexterity in interaction – the dexterity in life – into which Sacchidananda comes. Sacchidananda comes into the sound of your footsteps. Sacchidananda comes into your ears and speech. Jeevanmukti is the revealing of the upadhi of your individual body, the *sadaananda* (the anand that is the Sat), *chidaananda* (the anand that is the Chit), *anantaananda* (infinite anand) that is your essence.

Let your *brahmasattaa* (the pure existence that is the Brahman), *brahmagnaana* (Gnan that is the Brahman), and *brahmaananda* (anand that is the Brahman) shine in the upadhi of your individual form. The manifesting of Sacchidananda in this very life is called jeevanmukti.

This jeevanmukti vivek gifts you this skill, this method, this collection of implements by which your life becomes beautiful and enriched. The beauty products that come from foreign lands are often taxed heavily

or banned altogether. If they are not available in the regular shops, people buy them from the shops that stock smuggled goods. They have to be stolen. The method of adorning your life is jeevanmukti vivek. You can manifest the greatest sukha – the real sukha – in your life by just using your *samajhdaaree* (wisdom; intelligence; discernment).

‘Jeevanmukti Vivek’ means the teaching that explains how to make your jeevan beautiful, by which you can manifest paramanand in your life. This is for people who are living.

For whom are the modern beauty products? They are for the women who dress up when they go out. It is the fashion these days to have matching slippers and a matching *bindi* (dot worn on the forehead) of the same color as the sari women wear. Foreigners like multicolored garments. A gentleman I know exports velvet. He gets pieces of different colored velvet stitched to make a roll of multicolored velvet to export to other countries. The *saamagree* (substances) hidden in your hriday – the material that enhances your natural beauty – is what comes out from within. It cannot be bought in the market. It is the *shaashvata* (eternal) material of adornment. It is not faulty understanding; it is the right understanding. It is not something borrowed or stolen; it is not procured by unethical means. It is honestly obtained. You don’t know the real thing that belongs to you, and is sitting in you!

In one corner of your mana is the Saket Loka – the realm of Shri Rama, and it has Rama Rajya. Everything was perfect during the reign of Shri Rama. In one corner of your mana is the Goloka where Shri Krishna does the Raas Leela with the gopis of Vrindavan. In one corner of your mana is the Shiva Loka, where Bhagwan Gauri-Shankar are seated. In

one corner of your mana is the Siddha loka where enlightened Mahatmas, the Sanat Kumars, meditate, and Narad plays the veena. Vishnu protects Creation in one corner of your mana, and Rudra destroys Creation in one corner of your mana. The Ishwara creates this world in one corner of your mana, and stays in one corner of your mana.

You have wonderful treasures hidden within yourself. You have such incredible dresses that you can put on a dress of Goloka and you will begin to see the Raas Leela. You can put on the dress of Saket, and Rama Rajya will appear before you. Wear the dress of Vaikuntha Loka – all these are your garments. They are the material by which you can adorn yourself. Dresses are called upadhi – an attribute, a superimposition. I don't know the English word for upadhi. I don't even know the English word for Dharma.

A principle or philosophy started by an Acharya in a particular place, at a particular point in time, with a certain framework of rules, is not Dharma. This is not the meaning of Dharma as defined in Sanskrit. No expert of English has been able to tell me the appropriate English word for Dharma.

A Majhab, a Sect, a Pantha, or a *mata* (school of thought) is not called Dharma. Vedanta is not a mata; it is *amata* – it is that, which is beyond all matas. Jeevanmukti is not a mata. It is the effulgence of the swarup of our amata. It is absolutely against any kind of Sect-ism; nor is it Nationalism. Both the known and the unknown exist in the world. They have to appear in our life, but the important things go unnoticed.

You should at least understand that anand should be there in your life. Your heart should be smiling. To learn this skill, your heart should

always have the right understanding. Let not lack of understanding come into your life. Let your heart be free of fear; fear should not come into your life. Don't make your life full of opposition and conflict. This heart-trouble that people have – may nobody suffer from it – I have found that people's capacity to face problems is reduced when they get heart trouble. This is a very big *anugraha* (compassion; Grace) of the Ishwara. It is the effulgence of the Sacchidananda.

If you go into a conflict your heart will be stimulated. The heartbeat quickens even when we see other people quarrel. In my opinion it is an effulgence of the Ishwara that we should lead a life that is free of conflict and opposition. There is no need to stop anyone, or oppose anyone, or restrict anyone. Isn't it? This is the effulgence of a jeevan that is filled with Sacchidananda; it is *advaya* (non-dual), and *nirbhaya* (free of fear), Gnan-swarup, anand-swarup, and *avirodhee* (without opposition). This is jeevanmukti. It is a state of living a good life. This explanation is for us to learn the art of living. I will explain it to you gradually.

: 4 :

Narayana! Narayana! Narayana! Narayana!

Four questions are raised.

1. What is the swarup of jeevanmukti?
2. What is the *pramaana* (proof; establishing factor) in jeevanmukti?
3. What is the *saadhana* (method) for jeevanmukti?
4. What is the *prayojana* (purpose; need) of jeevanmukti?

We old-timers don't know modern languages. I told you yesterday that I don't know which English word is used for jeevanmukti. Some people told me later that they felt like standing up and saying what they felt are the correct English words for jeevanmukti. I spoke to four people about this. The best thing was said by Sharmaji, at our flat. He did not suggest another word for jeevanmukti, but he gave the gist in English. He said that after understanding the quintessence of jeevanmukti, the firm grasp of the meaning that will be established in the person who has this knowledge, is jeevanmukti. He told me something on the same lines in English; I use his words in my own language.

Even before the Vedas were written there was a difference of opinion as to whether dukha can be removed from the life of a person during his lifetime, or not. I cannot tell you about the pre-Vedic era, since the Rig Veda is believed to be the oldest book in existence. Therefore, this question was raised during the Vedic period: Can a living person become free of *kle'sha* (suffering), or not?

And, to tell the truth, the Vedic literature also contains a difference of opinion on the existence of the Atma. '*Astiteetyanye*', *naayamasteeti*

anye” – the question is raised in the Katha Upanishad. ‘Does the Atma exist after the death of the body, or not?’

One mata is that the Atma does exist after death, and the other mata is that it does not. Many of you read the Kathopanishad. In it, Nachiketa asked Yama Raj – the presiding deity of death – whether the Atma exists after death or not. The first point about the *aastika* (believers) and the *nastika* (non-believers) begins from this point.

A Majhab is a Majhab only if it accepts that the Atma does not die when the body dies; it lives on. Without this principle, it won’t be a Majhab. The nastikas do not believe that the Atma continues to exist after a person dies. The astikas believe that the Atma does not die with the body. Two matas (opinions) were formed from this. The Atma exists from before a person is born, and also exists after he dies. Thus, the Vedic and the *ave`dika* (contrary to the Vedas) matas arose.

Among the avedic, the Jains and the Buddhists accept that the Atma exists from before birth, and it is in the person while he lives. The Jains believe that the Atma exists even in the *muktikaala* (when the person’s antahkarana is purified and he attains Mukti from rebirth). It is established in the state of the Alokakash (a bright space), in the Siddha Loka (the world where enlightened Sages go). The Buddhists believe that the existence of the Atma ends when the person obtains *nirvaana* (annihilation of the personality at death).

The Charvaks believe that the Atma does not exist before birth, nor after death; therefore, they are nastikas. The Buddhists believe that the Atma exists before birth, but not after death. The Buddhists come under the category of the avedic. The Jains believe that the Atma exists

before birth and also after death, and during the lifetime of a person as well.

The Jains do not believe the Brahmin Sampradaya (the tradition of the Brahmin class), or the Shravan-Sampradaya (the tradition of listening to spiritual discourses as a method for spiritual progress). They say, 'the state of being *veetaraaga* (one who has given up all desire) that is achieved through our own renunciation of the world, and worldly objects, is the fruit of our *abhyaasa* (practice).'

The Jains believe that the Atma shrinks at times and expands at times. It is the size of an ant in an ant, and the size of an elephant in an elephant. Once a person becomes a *veetaraaga*, the Atma is established forever in the Alokakash.

The Christians and the Muslims also come in the category of the *avedic Sampradayas*. Christianity is older than Islam. Theirs is the twentieth Centenary, whereas Islam's is the fourteenth. Neither of them believes in the existence of the Atma before birth, but they believe it continues to exist after death. A person has to stay in the grave until the Day of Judgment. Then he goes to Dojak if he is a sinner, or to Bahishta if he is a person with spiritual merit. Mohammed Sahib will intercede for him, and he will go to Paradise. Their belief is only Swarga-Narak; Bahishta-Dojak. There is no Mukti in their principle.

Therefore, if you talk about Mukti in English, and try to find an appropriate word for Mukti, you won't find it. Their ancient literature does not believe in Mukti, so how can they tell you what Mukti is? They have no appropriate word for it.

Now, we will talk about the Vedic literature. Both the principles of Nyaya and Vaisheshik believe that it is not possible for a person to obtain mukti from dukha in this very life. They say that birth is the cause of dukha. *Pravritti* (activity) is the cause of birth. *Dosha* (faults) are the cause of activity. And *avidyaa* (nescience; believing the transient to be the eternal) is the cause of doshas. So, doshas like *raaga-dve'sha* (attachment-aversion) are removed when avidya is removed. The Atma becomes free of birth when activity is removed, and if there is no birth, there is no dukha.

You reach the stage of *dukha-abhaava* (absence of dukha) when doshas, avidya, and *bhraanti* (faulty understanding) are removed. Only then do you get mukti from dukha. This is the principle regarding Mukti in the Nyaya and Vaisheshik Darshans. If you listen attentively you will not find it difficult to grasp.

Yoga and Sankhya believe that the *drashtaa* (the seer – the Atma in the individual) becomes *mukta* (liberated) when avidya is removed. As long as the drashta Atma is in the body, it remains in two states. In one state it is established in its swarup, and in the other state it identifies with the *vritti* (mental inclinations). When the drashta is in his swarup – in the *nirodha-dashaa* (the state where all mental inclinations are blocked) – he feels no dukha-sukha. When he identifies with the *chitta-vritti* (mental inclinations) and interacts in the world, he feels both dukha and sukha. The Yoga and Sankhya Darshans have a very pertinent point. Please understand a little about Mukti. This is something that is very useful for you. Mukti means *mukti* (liberation) from dukha. There should be no dukha in your life.

There was a time when *shravana – manana – nididhyaasana* was done individually, with the Acharya explaining the text in depth to his disciples. (Sharvan means listening to and grasping the purport of spiritual discourses. Manan means reflecting on what you have heard and understood. Nididhyasan is to bring the subject of your shravan and manan repeatedly to mind.)

The Vedas were studied in small groups. Society was run on the basis of what was written in the mantras of the Brahamanas (a section of the Vedas). When any individuals had vairagya they did shravan – manan – nididhyasan, and removed the agnan about the Atma, which is the fundamental cause of bhranti.

The fact is the people get bhranti of separateness because of not knowing that the Atma and the Brahman are one. It is a mistake to believe that the *jeeva* (Atma attached to a body; an individual) to be a separate entity. To remove this illusion, many *virakta purusha* (people who have no worldly attachments), *dheera purusha* (people who are steadfast in their goal) perceived the *pratyagaatmaa* – the Atma within – as the Brahman, and became mukta. This was a Vedic skill. ‘*Kashchiddheeraah*’ – meaning, some rare, steadfast person. This ‘kashchid – kashchid’ is worthy of attention.

Yatataamapi siddhaanaam kashchinmaam ve`tti tattvatah.

(Gita 7. 3)

(Some rare Yoga knows My Tattva.)

Aashcharyavat pashyati kashchide`nam, aashcharyavat vadati tathaiva chaanyah.

(Gita 2. 29)

(Only some rare Mahapurusha sees this Atma as something amazing, and in the same way, only some rare Mahapurusha describes it as something wonderful. Some listen to the description of the Atma but do not know it.)

Thus, the path of Mukti was open to any person who had renunciation.

*Kashchid dheerah pratyagaatmaanamaikshat aavrittachakhuhh
amritvamichchhan.*

(Only some steadfast Mahatmas see their pratyagatma and obtain amrita – the elixir that bestows immortality.)

You can call it *sadyomukti* (instantaneous Mukti), *jeevanmukti*, or *videhamukti* (Mukti after death). When you get the direct personal experience of your Atma, which is *nitya – shuddha – buddha – mukta* (eternal – pure – enlightened – free) you always remain mukta, whether you are in *Samadhi* or *vyavahaara* (interaction in the world). This was the *shailee* (style) of the Upanishads.

All right, now see – even in the Upanishads, the method of *saadhanaa* (effort for spiritual progress) is of two kinds, right from the very beginning. ‘*Na vai sashareerasya satah priyaa priyayoh apahati asti*’. As long as a person is in his body he can’t be free of the feeling that things are pleasant or unpleasant, liked and disliked. This has been one *parampara* (tradition).

The other parampara is that it is true that as long as the body lives, *dukha* cannot be removed completely. However, if a person obtains the *bodha* (comprehensive understanding) of the *svaroopa* (primary

essence; true form) that is separate from the body – if the faulty identification with the shareer is destroyed – then, ‘*ashareeram vaavasantam priyaapriye` na sprishatah`*’. It is the tradition of the Upanishads that if you once know your Atma, which has no connection with your body, worldly pleasures and pain will not touch you.

Even so, our Mahatmas, who have written the Darshans, have revealed one very intelligent point. They have divided dukha into two categories. You can speak of it in many ways. The Muslims call it *kismet* (destiny). We people say that dukha comes from prarabdha. The meaning of the word prarabdha cannot have a comparable word in the Muslim Dharma or in Christianity.

Why can’t they have a comparable word for prarabdha? I will tell you. There are an infinite number of actions done in the previous birth. The fruit of those actions, given in this birth, is called prarabdha. The amount of *sanchita* (accumulated, amassed) karmas of all previous births is a separate matter. The *kriyamaana* (being done) karma is a separate matter. The *faladaanonmukha* (karmas done with a hope of getting the fruit) karma is a separate matter. How can religions that don’t believe in rebirth have a prarabdha of a previous birth? Their vocabulary has no suitable word to describe prarabdha.

Our Nyaya and Vaisheshik Darshans accept previous births, and *karma-fala* (the fruit of past karmas). Therefore, having to go through the fruits of a previous birth in this birth is unavoidable. This is an unshakeable principle in both these Darshans.

Yoga and Sankhya attach a very pertinent point by dividing dukha into two categories. How do they divide suffering? One is the dukha of the natural, material world, and the other is the dukha of the mental,

internal world. For example, a man has to die tomorrow. In this, the death on the morrow is *bhautika* (of the panchabhoota – a form composed of the five elements), whereas the fear of death felt by the person is mental. Our Yoga and Sankhya say, ‘We have a treatment for removing the mental dukha.’

I will name the main sadhans for this – they are *dhaaranaa* (to retain in the mind), *dhyana* (to meditate) and Samadhi.

‘However, it is not our task to remove the *vikaara* (deterioration; distortion) that comes into a body as it is created by Prakriti (Nature; the Ishwara’s power of Creation). For that you can take treatment according to the advice of the Ayur Veda Shastra.’

According to Ayur Veda it is possible to increase or decrease longevity. Look, this gentleman who is sitting here before me has just retired from the post of the Chairman of the Akhil Bharatiya Vaidya Sabha. I read about it in the papers. All right. According to Charak (a book of Ayur Veda) a person can be made to live longer by the use of certain substances. However, what we are discussing is jeevanmukti!

The Jains gave *aadhyaatma* (spiritual matters; metaphysical matters) a social form. So did the Buddhists. The first is the adhyatma of our Upanishads. ‘*Kashchid dheerah pratyagaatmaanam e`kshat aavrittachakshuh amritatvamichchhan.*’ Only a very rare, *dheera* (person with fortitude) person sees the Atma within; meaning, he sees his own antahkarana.

Some dedicated people have seen their own shuddha swarup and obtained *amritatva* (amrita is the elixir that bestows immortality. The Atma is immortal, so the person realizes that he is the immortal Atma

and not the body). Atma-darshan is done with the wish for amritatva. This is the purport of the statement.

The Jains and the Buddhists gave adhyatma a *saamaajika* (social) form. The Brahmins had organized the rules of behavior in society on the basis of the Vedas. They did not believe that all society is eligible for adhyatma-vidya (spiritual knowledge).

The Jains and Buddhists ignored the Vedic *sangathan* (organized state of society created by the Brahmins). They created their own sangathan of the Shramana – their ascetics – a sangathan of *saadhaka* (spiritual aspirants), so they did not have the *samvidhaana* (Constitution) of the Vedas. They made a Samvidhan of the statements of the *aaptapurusha* – Mahatmas whose words could be trusted to be genuine. It was a Constitution that was comprised of the statements of *teerthaankara* – *veetaraaga* (ascetics who had risen above human frailties, and attained a state of being free of desire). A Samvidhan of their own Buddhas (enlightened Masters), formed from the statements made by their enlightened Mahatmas. The *maryaadaa* (framework of proper behavior) was formed from the statements of made by their enlightened Mahatmas. The maryada of the Vedas was also a Constitution of a framework for proper social behavior.

In this twentieth century people say that every country must have its own Constitution, because Science has progressed a great deal. No State can be governed well without a proper Constitution that all have to follow. The Constitution given by our Rishis since the beginning of Time is called the Veda. The Rishis did not create the Veda; they saw the mantras of the Veda. That means, they saw how the Tattva of Prakriti arose. The Veda is a *vidyaa* (field of knowledge), not a group of

words, you know! It is an *artha-raashi* (a huge amount of meaning), so the Rishis believed in the relationship between a word and its meaning. The *artha* (meaning) rises in the form of the word.

The groups made by the Buddhists and Jains became a society for spiritual achievement. After that, Shankaracharyaji bhagavan personally gave the vidya given in the Upanishads (about obtaining spiritual Mukti) a social form. The vidya was of the Upanishads, and the sangathan of the spiritual aspirants who walk on the path of adhyatma was Shankaracharyaji's. They are two different things. It is not that the vidya came after Buddhism or Jainism. What was created after the Jains and the Buddhists was the sangathan of the spiritual aspirants; the vidya of the Upanishads was always there. It was the method of sadhana, an organized system, which came after the Jains and the Buddhists. Yes. This is one point.

Now, let us move away from the historical sequence and discuss the *vastu-satya* (the eternal existence of the Atma). Look, we are not *kaala-pradhaana* (where time is the primary factor). At what period in time did this principle come? That does not concern us. Was it at an earlier time, or some time later? That is immaterial. Did this originate in Mumbai, or Shri Nathadwara, or Pandarpur? That does not concern us either. Was this said by a Grihastha or a Sanyasi? That is irrelevant. When people want to quarrel among themselves, they can quarrel over this and decide! Let historians settle the point. Let geographical experts discuss the location. Our purpose is to talk about the Satya.

The Satya we are talking about is in Mumbai and also in Pandarpur. What existed a few days ago also existed a few days later. The Satya that comes from the mouth of a Grihastha also comes from the mouth

of a Sanyasi. We are lovers of the vastu-satya – the Atma that is an eternal existence that can never be negated. Yes! Narayana! Our subject is neither geography nor history. We have no urge to establish any particular person as our Acharya. Who was greater among Mohammed, Jesus, Buddha, or Mahavir Swami? And, from whose mouth was this point spoken first? That is not what I want to say. What I want to say is: what is the Truth? I am a *pre`mee* (lover) of the Satya!

Now, see – when we speak about Satya we have to see whether there is a *bandhana* (bondage; enslavement) in human life or not. I want to explain the swarup of jeevanmukti to you. In earlier times, when the elders wanted the youngsters to go on the right path they would say, ‘You will go to Narak if you do these things, and you will go to Swarga if you do these things. Therefore, do the things that take you to Swarga; don’t do anything that will take you to Narak.’

Times changed to such an extent that Swami Dayanandaji said that Swarga and Narak don’t exist. Have you people heard about this or not? Swami Dayananda denied the existence of Swarga and Narak. How will anyone give up wrong-doing out of fear of Narak? How will anyone do good deeds out of the lure of Swarga? They also had the need to induce people towards the good, and dissuade them from wrong-doing.

Earlier, before doing anything, people would think whether this was a good or wrong action, because they believed in Swarga and Narak. Even a village laborer would say, ‘How can I give a false testimony at Court? How can I tell lies to the Sahib?’ I have seen village *panchaayata* (where five village elders get together to settle local disputes). My grandfather would tell a man, ‘If you touch my feet and tell me that this is true, I will believe you.’ The man would say, ‘Maharaj, I will do whatever else you

tell me, but I cannot touch your feet and tell a lie. If I touch your feet and say what I have said, there will be no place for me even in Narak! How can I touch your feet and say it?' You see, there is a level in society, isn't it?

Swami Dayananadaji declared that there is no Swarga and no Narak, but there is *karma-fala* – fruit of actions. He believed in the fruits of karmas. The fruits of good deeds would be to get a birth in a good *yonī* (species), and the fruit of wrong deeds would be to be born in one of the lower species. If the Ishwara is pleased with you, He will hold you close to His heart for thousands, or tens of thousands of years, and make you immersed in the *niraakaara* (formless Brahman). Yes, if the Ishwara is pleased with you. Swami Dayanandaji has a *samaaja* (society; community) you know. Samaj is another thing, isn't it? He showed a social fruit to the people.

Gandhiji said, 'Look; if you do *satyaagraha* (non-violent resistance for a righteous cause) you will get *svaraajya* (self-rule; independence). If you don't do satyagraha, *paratantra* (to be ruled by another; to be enslaved) will remain.' He showed the people a worldly fruit.

What is the meaning of the word jeevanmukti? These days, people are not prepared to even hear the names of Narak and Swarga. If I begin to talk about Swarga and Narak, the big businessmen – who are very intelligent – will tell me, 'Do you expect us to stop multiplying our profits by listening to your talk of Narak? Do you expect us to sacrifice a big bulk of our income by listening to your talk of Swarga? We don't want your Swarga; we have no fear of Narak. If we go to Narak after death, we will deal with it when the time comes. At this point in our life we want the bundles of notes.' Isn't that true?

This is the state that has come into the chitta. I say, 'Look. You will continue to wander from one birth to the next.' They say, 'we will wander if we have to; you please don't worry about our wandering! Allow us to make money. Let us enjoy bhoga!'

Narayana! Where is the bandhan, actually? You do not feel that you are bound. You have become one with your mana, and got tied to the bundles of notes. You are bound so firmly that you have no wish to free yourself. It is like a person who feels no fear of the police or Income Tax officers. There is no fear that this bundle of notes will give dukha if it stays in your pocket or in your bank locker. You are prepared to suffer rather than leave the bundle.

Tell me now, how many people are there, who feel the dukha of this bundle of notes? You are bound by wealth, by material goods, by the substances of Nature. If you felt dukha because of this bandhan you would, yourself, have found a way to free yourself of it. Since you don't want to be free of it, the Government has to find a way to free you! It tells you to be free of the wealth to which you have tied yourself. You have carried a big burden. You have lived as the owner of millions of rupees.

You have become tied to these things in such a way that you don't even feel that you are bound. You have become a sick person who doesn't know that he is sick. When I was young, mad people were tied to a post when they became violent. If a man in a village lost his senses, or a woman became possessed of some unnatural influence, they would be made to inhale the smoke of a fire into which red chili powder was put. Nowadays people who have become imprisoned by their wealth have the law, police, and the Income-Tax department to free them!

What is your bandhan? It is wealth. These laws, the police, and the Income-Tax officers want to cut away your bondage. You can go on lamenting!

Very well. Now see – bandhan with wealth, and bandhan with a person – do they come under the same category? No. There is a difference between a bandhan with an inanimate object and bandhan with another person. Notes have no prema for you; you have prema for the notes. A diamond has no prema for you; it is you who loves the diamond.

However, when two people have prema for each other they wish to remain tied to one another. Therefore, the bandhan of a person is stronger than the bandhan for wealth. When two people love one another there is a mutual attraction and a wish to remain united.

You can see – you want to remain united with your loved one even if it means throwing away money. ‘This is my brother. This is my son. This is my father. This is my wife. This is my lady love.’ Yes! Is it not so? If you have to give up the money that is so dear to you, you will give it up for them. The relationship with people is stronger than love for objects. The Prince of Wales gave up the Throne of England rather than give up the lady he loved. The lady is still living, for whom he gave up the great British Empire on which it was said that the sun never sets.

Now, go a bit deeper. Where is the bandhan? The bandhan is of the bhoga of your senses. This does not have the bandhan of wealth, whether it is rightfully yours or not. It does not have the bandhan of a woman, whether she is your wife, or someone else’s. Marriage is a bandhan, isn’t it? It is a *maryaada* (ethical framework), a social

maryada. I will raise the maryada a little higher than the love in your mana, and show you. The state of this is wonderful.

I have told you on several occasions that just as there is a vasana of raaga in your mana, there is also a vasana of *vairagya* (detachment for worldly considerations). Just as there is mud at the bottom of the river, there are also precious gems. Once, during a journey in the Himalaya, I saw a group of women sitting on the banks of the Gangaji, washing sand in copper plates. They would pour water over the sand, shake it, and drain out the water and wash the sand.

I asked them what they were doing. 'There is a gold mine where this water comes from,' they explained. 'Grains of gold flow in the water and mix with the sand. If we find even a few grains of gold it gives us a very good income.' So you see how it is.

There is a gold mine at the source of the stream of your chitta, the stream of your vrittis; and there is also a mine of toxic substances. Our modern psychologists say, 'There is only poison at the bottom layer of the mana. There is no amrita. There is only a mine of toxic matter, but no mine of nectar, gold, or medicinal substances.' This is the opinion of the modern psychologists. This is contrary to our Shastras.

At the bottom of the antahkarana – in the vrittis – is a deposit of *vairagya*, just as there is a deposit of *raaga*. Why is it so? It is because the pure essence of the Atma is *asanga* (unattached). When this characteristic of being unattached is reflected in the vrittis it is called *vairagya*.

Look; agnan is attached to that Atma. When the *kartaapana* (feeling of being the doer) and *bhoktaapana* (feeling of being the enjoyer) is

reflected in the antahkarana, the stream of sullied vasanas flows from it.

If you see the Yamunaji from the Agra side, you will think that it is a drain of dirty water. It is not possible to bathe in the river Yamuna near the Taj Mahal. I had gone there once. The plan was that we would see the Taj Mahal first, after that I was to give a discourse at Agra, and then go across the river by boat. We did see the Taj, and the discourse was given, but having a bath in the Yamunaji was out of question when we saw how dirty the water was. It was only after crossing the river that we could have a bath on the other side. I do not go for *gangaasnaana* (a bath in the Gangaji) when I am in Calcutta. I am telling you outright! I don't bathe in the Gangaji in Calcutta to get punya. Yes! This is the state.

Now see; just as it is a mistake to see the Yamuna from the Agra side and come to the conclusion that Yamunotri – where Yamunaji begins – must be heavily polluted is wrong, it is also wrong to assume that the *durvaasanaa* (bad desires) in the chitta means that there is only dirt at the root of the chitta. It is a big mistake to think that the chitta is filled with only desire and attachment. The chitta contains raaga as well as vairagya. Raaga comes from the support of avidya, and vairagya comes from the effulgence of *asangataa* (remaining aloof). Raaga and vairagya are present in every antahkarana from the very beginning. Please understand their roots today.

Let us leave the topic of vairagya for now. We will first divide dukha into two categories. Yoga Darshan accepts two traditional branches of dukha. One is the mental suffering. The Yogis call it the *praakrita dukha*

– dukha caused by natural causes. The other is the *aavidyaka dukha* – dukha caused by avidya.

From avidya comes *asmitaa* (egotism). From asmita come raaga-dvesha, and from raaga-dvesha comes *abhinive`sha*. Abhinivesh means to get attached to the things that give you sukha – this wealth, this home, this woman, this body, etc should all be intact. This is abhinivesh – identification with the body – in sukha.

‘Let not the factors that give dukha come to my body – enemies, poverty, illness.’ This is an abhinivesh of *dukha-nivritti* – getting immersed in the desire for the removing of dukha.

‘I have done this excellent work,’ is the abhinivesh of kartritva.

Abhinivesh happens because of the importance given to the karmendriyas – hands, feet, tongue, etc. There is abhinivesh of bhoktritva – ‘I obtained such wonderful pleasures.’ These are all in the department of abhinivesh. Abhinivesh is to enter into something and become one with it. ‘*Nive`sha*’ means, ‘to go into’. It is just like *prave`sha* (to enter), you know! To enter wholly into something and forget the reality.

A person has abhinivesh for his body and the people related to the body. Because of this, he wants the people from whom he gets sukha to be safe, and those from whom he gets dukha to die. He wants his karmendriyas to remain fit for the activities he likes, and the bhoga that gives sukha to his gnanedriyas to be available always.

I am not shy about saying things openly. I have obtained the Satsang of *fakkada* (joyful and uninhibited) Mahatmas. I have also studied the Kama Shastra. I have read the Vatsyayan and the Kama Sutra. What

people believe to be bhoga-sukha is described in the Kama Sutra as an internal itch, like mange. A method is given to cure this, to end this eternal itch. This is the Kama Shastra. If a person has mange he has an urge to scratch. If he has an internal itch it gives rise to *bhogaasakti* (attachment for bhoga); and in that, he wants the sukha of the touch that is soft and moist, quickened with wetness. All this has been explained in analytical detail. This is bhogasakti.

The *aasakti* (strong attachment) for *artha* (wealth), bhoga, karma, sukha, and the removal of dukha, are all mental diseases.

In the opinion of the Yoga Darshan, the *vikaara* (deterioration; distortion) created by Nature should be treated with medicines. Or, the person should cultivate some special qualities since childhood, or do *tapasyaa* (asceticism; austerities), or surrender to the Ishwara. All that is a separate matter. The mental dukha, however, is removed by *samajhadaaree* – the right understanding, or the right perspective.

Divide your dukha into two departments – is it caused by an external object or is it caused by your mana? The principle of Vedanta is that the Ishwara-srishti – the world created by the Ishwara – does not give you dukha. It is the jeeva-srishti – the world created by the jeeva – that gives you dukha. You can read about this in the Panchadashi. The world the Ishwara has created is not the cause of your dukha; it is the world created by people themselves that is the cause of their dukha.

Dukha comes into the category of avidya. The Ishwara doesn't make relationships; the jeeva makes relationships. Relationships are not made by Prakriti, they are made by foolishness, by avidya.

Praakritika chikitsaa (natural treatment) is done for *praakritika roga* (natural ailments). In this, the *anugraha* (compassion; Grace) of the Ishwara, Devta, Guru, the sadhana of the individual, and the medicine, are all accepted.

For *maanasa roga* (mental ailments), however, it is necessary to do *maanasa chikitsaa* (psychological treatment). Right understanding – the right perspective – is the treatment for ailments of the mind, the emotional problems.

For this, '*jeevitah purushasya*' – stay alive, but don't be bound by your attachment to sukha, the fear of dukha, relationships with people, or pride about your own importance. Always be alert about this – live with the right understanding.

One person told me, 'What do you think – I have built a university!' Yes, this was how he spoke. When I went to Allahabad, one gentleman told me, 'this building of the High Court was built by me.' When I went to Jabalpur, Seth Govind Dasji would tell me, 'My father had made one of the buildings of the High Court. It was made by Raja Gokuldas. He did such a great piece of work.'

Look, I am taking the names and telling you. In Jabalpur, Seth Govind Dasji showed me the building his father had built. *Karmaabhimaana* (pride of doing something) comes, doesn't it? Now, suppose the present Government were to decide to demolish that building and build a modern structure, won't Govind Dasji feel sad about it? He will. Why will he feel dukha? His father is no more; the building built by him is old, of an old style. A new building – perhaps of an American design – will be built. Tell me, why should this give dukha to the Seth? 'Oh, my father's fame will be destroyed.' Look, this dukha is not given by

Prakriti. It is not given by the Ishwara. It is our mistake, our wrong way of looking at things that gives us dukha. The bandhan a living person has, for worldly objects, people, and personal beliefs – his *duraagraha* (wrong insistence for things) – is the cause of his dukha.

Let not the lovers of tradition be annoyed – the Kathiawadis, Marwaris, Gujaratis, Sindhis – I am pointing out some facts. Why don't you tie the kind of pagdi and wear the kind of topi your grandfather and father wore? Just try to make your son wear that kind of topi or pagdi – there will be such a furor that it will be difficult for you to stay in the house! You don't have the ability to arrest the changes that come into culture and lifestyle with the passing of time.

You cannot make your son wear the kind of clothes the earlier generations wore. Narayana! You must accept the changes of Prakriti. If you try to insist that things must remain unchanged, you will never succeed. If you don't use your buddhi you will become dukhi. Using samajhdari saves you from dukha.

Now I will tell you what Dharma means. This *aagraha* (insistence) regarding *artha* (wealth), *bhoga* (worldly pleasures), *maanyataa* (beliefs; assumptions) should not be given a place in your buddhi. *Lobha* (greed) comes in at the level of artha. *Kaama* (desire) comes in at the level of an individual, the level of the mana. Lobha, kama, and *krodha* (anger) abide in the mana. The buddhi is at a deeper level. I suggest you study the difference between Western philosophy and our Vedic thinking some day. You will observe that according to Western thought the buddhi develops from the experiences of the external objects. According to our principle buddhi comes from the reflection of the Atma. It is dominated by the *chaitanya* (pure consciousness). It is

made from the reflection of the Atma-Tattva. This is the difference in the two principles.

You see, I am showing you how you are tied to your mana, indriyas, body, and worldly objects. If you do *vichaara* (give serious thought) with a predominance of the *che`tanataa* (the part of the Atma that is pure consciousness) the capacity you have for removing the worldly ties will manifest. This is called 'Dharma'. The buddhi has the capacity to control the mana. It has the power to control the indriyas. It can restrain your desire for someone. Dharma keeps your worldly bandhans within a maryada.

Dharma abides in the buddhi. Kama abides in the mana. Lobha stays in external wealth. Therefore, artha is an external object, and kama is for an internal object. The *adhishtana* (substratum) of kama is the mana. Artha is an external object, whereas desire is in the mind. Dharma is seated in the buddhi. This buddhi is not made from external objects; it is made from the Atma-chaitanya that is reflected in it. If chaitanya is predominant in the buddhi, Dharma will be established.

As a result, you will become free of the greed for wealth, and rise above desire. You will get mukti from them. This, however, is not enough to give you jeevanmukti.

The bandhan of Dharma is also a bandhan. Over and above this comes bhakti – to make your chitta-vritti steady on the Ishwara is bhakti. Above this is Yoga – to be established in the *saakshee-bhaava* (feeling that you are the sakshi, the Atma within that observes everything but is not involved in anything). Above this is Vedanta. Vedanta cuts away the separateness of being a sakshi. It gives the bodha of the Atma and the non-dual Brahman being one.

After a person gets the bodha of oneness with the Brahman he is no longer bound by the *se`vaa moolaka bandhana* (the bondage based on any service). He no longer has *sthati-moolaka bandhana* (bondage based on any state or condition), and therefore, there is no *anugraha-bhaajanataa* (being worthy of Grace or compassion) of anyone.

Since there is no bondage of any state, there is no Yoga. There is no need for the buddhi to restrain the senses and the body, so there is no bandhan of Dharma. The play of the vasanas and objects is left behind at a much lower level.

When a Tattvagna (knower of the Tattva; enlightened Mahatma) obtains the *brahmaatmaikya bodha* (the comprehensive understanding of the oneness of the Brahman and the Atma), his life is called the life of a jeevanmukta. His inner state is called jeevanmukti. Even in this, the Vedantis consider jeevanmukti and *vide`hamukti* to be separate. Jeevanmukti is primary in the Upanishads. And videhamukti? Narayana! We will gradually discuss this in the coming days.

Narayana! Narayana! Narayana! Narayana!

What is the *svaroopa* (true form; quintessence) of jeevanmukti? What is the praman in jeevanmukti? What is the *saadhana* (method) for jeevanmukti? What is the *prayojana* (need; purpose) of jeevanmukti?

Shri Vidyanaraya Swami has written the book, 'Jeevanmukti Vivek', for answering these four questions. About this, it is said that he first wrote the 'Panchadashi'. Panchadashi means *poornimaa* – the day of the full moon that comes on the fifteenth day of the lunar calendar. It is a collection of fifteen topics. It is a little difficult to show that this is the meaning of the word *panchadashee*. (Panchadashi means fifteen.) So, Panchadashi means purnima. Just as purnima is the day of the full moon, in the same way the book in which the fullness of the moon of Gnan is described, is called the Panchadashi.

The Gnan-swarup sakshi – the Atma within who witnesses everything, and is the essence of Gnan – is described first. After that the *akhanda*, *adviteeya* (eternal, non-dual) quality of the Brahman is described.

That means, in this jeevan, the sakshi that is present in the waking, dreaming and deep sleep states, in the five sheaths – the annamaya, pranamaya, manomaya, vignanamaya, and anandamaya koshas – is the Brahman that is *aprichchhinna* (not separated) by *de'sha-kaala-vastu* (space-time-matter). (These five imaginary sheaths hide the Atma from our understanding)

Akhandam sacchidaanandam param brahmaiva lakshyate`.

This is a description of the *brahmataa* (being the Brahman) of the *samvit* (Gnan). It is the same from the beginning.

The purport is to clarify that it is not that Vedanta turns the sakshi into the Brahman. Vedanta only explains, 'you are, yourself, the Gnan-swarup sakshi. You are the essence of the Gnan that is the Atma who witnesses everything. Experience establishes that you are the sakshi. This being the sakshi is not separate. On the contrary, it is the *aparichhinna* (whole, not fragmented) Brahman.

In this also, there is a particular point that is not easily noticed by people. People find it easy to understand that the sakshi is not divided by time. 'The waking, dreaming, and deep sleep states change, but I remain one.' They also understand that the expanse of the east, west, north and south do not begin or end at any particular point. The directions are imagined by the mind, so they cannot separate us.

However, where are the different things we perceive, and what are they? People find it difficult to get the knowledge of this. The fact is that the sakshi is *svayamprakaasha* – it is self-effulgent, and it is *arthaavabhaasaka* – it shows us the meaning and the experience of everything. Since everything is superimposed on the Brahman that is the substratum, nothing is separate from It.

The non-fragmentation of space and time is easily grasped by the buddhi. Because of this the Yogis also accept the sakshi-Atma as *vibhu* – all-pervading. They also accept that it is *nitya* (eternal; everlasting). However, besides being *nitya* and *vibhu*, the Atma is also *advitiya*. Sankhya and Yoga, however, do not accept this point.

Vedanta says that even when it is *saakshaat aparoksha* (incarnate, known through direct personal experience without the use of the senses) the Atma continues to be *aparichita* – not known. Come, I will introduce your Atma to you! Just as people are introduced formally in foreign countries, Vedanta introduces the sakshat aparoksha sakshi to us.

If some object is before us but we don't know what it is, someone has to tell us what it is. This is the purpose of the Shastras. For one thing, the paroksha Swarga etc are not before us. Therefore it would not be possible for us to know about them without the Shastras giving this Gnan to us. Without the Shastras it would not be possible for us to get the Gnan about Dharma and Swarga. We could not know that Swarga can be obtained by doing Dharma; meaning, which Dharma is connected to the Swarga that nobody can see. This knowledge can be obtained only by the teachings of the Shastras.

Even though the Atma is aparoksha, the Gnan of its being one with the Brahman is given by the Shastras. Therefore, this Gnan is obtained only in the waking state. It is possible that someone obtains it in the dreaming state. If a person has done shravan earlier, the *pratibimba* (the reflection of the Atma that appears as the transient world we see) may be removed, the way Vamdev got Gnan when he was in his mother's womb. This is also possible.

Through the Panchadashi, Vidyaranya Swami gave the Gnan fully, that the Brahman is the swarup of the sakshat aparoksha sakshi. The Brahman Is; meaning, it is advitiya. Advitiya means that even when interacting in the world, nothing else exists except the Brahman.

Whatever is perceived in the stream of perception is all the swarup of the Brahman.

Now, Maharaj, the disciples told Vidyananya Swami, 'Maharaj, we are the Brahman. We are the sakshat, aparoksha advitiya Brahman. Now we are free to do anything, aren't we?'

Yesterday, one gentleman told me that complete freedom is called jeevanmukti. My brother, this definition is absolutely correct; but tell me this – does complete freedom mean *uchchhrinkhalataa* (unrestrained behavior)? Well?

Vidyananya Swami gave attention to this point. 'I have established the sakshi as the advitiya Brahman, but there is the danger that people will misuse the concept of being the sakshi and indulge in all kinds of wrong activities.' Therefore, after Panchadashi, he wrote this 'Jeevanmukti Vivek' as the sixteenth topic. I draw your attention to this point.

Look; if the Shruti (Vedic verses) was describing the Mukti that is attained after death, it is just the same as saying that a person obtains Vaikuntha after death. In the principle of upasana it is believed that when a person dies, a divine *vimaana* (air plane) comes from Vaikuntha and makes the *jeevaatmaa* (the Atma attached to the body) sit in it, and takes him to Vaikuntha. The *dharmaatmaa* (people who adhere to the rules of Dharma) believe that a viman comes to take the person to Swarga. Parsis believe that a Devdoot (messenger of God) comes – the angels of Khuda come – and take the jeevatma to Bahishta.

If Mukti is something that is obtained only after death, it will be the same as the Swarga obtained by Dharma, or Vaikuntha obtained by upasana. It will not be the swarup of the sakshi that is revealed when

avidya is removed during the waking state. Then we realize that the swarup of the Self, our Atma, is the nitya-shuddha-buddha-mukta Brahman!

Yesterday I had told you that the people who insist on old traditions being followed – without giving thought to the subject – create dukha in their home. Is it not so? Is it practical for a Kathiawadi or Marwari to say that it is Dharma to wear a pagdi or topi like his grandfather and father did? Won't there be quarreling in the family? If someone were to say that the lifestyle of five thousand years ago – wearing a tiger skin or deer skin – that only the thinking of those times was right; today's buddhi is not right – he will have a conflict with his wife and children. There will be arguments and harsh words.

What is the dosha in this? The dosha is that the man is not valuing the buddhi of the present times; he only appreciates the thinking of ancient times.

Look; in the matter of the *shaashvat satya* (eternal Truth that can never be negated), it is the ancient buddhi that is right, and in the matter of contemporary social behavior it is the current thinking that should be accepted.

Now, there is a communist. He imagines the world after a hundred years. He imagines that there will be no *saashana* (governance; rules), no Raja, and everybody will be free to do what they want. So, he becomes captivated in the buddhi of a hundred years hence. He disdains the present situation.

If we existed as the Brahman in the beginning of time, and became mukta at the time of dissolution or death, that Mukti would be

duraagrahee (a wrong insistence). It will be like having an extremely wrong insistence for ancient times, or like the anarchy imagined by a communist.

Dadaji told me this story. A *vidvaana* (learned gentleman) was staying with a couple as their guest. One night there was a quarrel between the husband and wife. The learned gentleman was surprised to hear how loudly they were quarreling. After a while he felt obliged to intercede. 'Why are you quarreling in the middle of the night like this? What is the problem?' he asked.

'We are quarreling because I say that our son should be a doctor, and my husband insists that he should be an engineer,' replied the wife. The gentleman asked, 'After all, your son would also have his own opinion about what he wants. Have you asked him what he wants to be?' The husband and wife looked at each other. 'He is not yet born', she said.

Please give your attention to this. The Shruti says:

Sarvabhooteshu chaatmaanam sarvabhootaani chaatmani.

(I am the Atma of all, and the Atma of all is my Atma)

Eekshate`yogayuktaatmaa sarvatra samadarshanah. (Gita 6. 29)

(A Yogi who is united with his Atma sees everyone with equanimity.)

Yastu sarvaani bhootaaniaatmanyai vaanupashyati.

The knowledgeable person sees his own Atma in everything.

You do the *paatha* (recite) of the Ishavasya Upanishad every day.

Tatra ko mohah kah shokah e`katvamanupashyatah.

(When all are seen as one, how can there be any cause for delusion or sorrow?)

When this Gnan is obtained – when the oneness is seen – where is there and *shoka* (sorrow) or *moha* (deluded thinking)?

E`katvamanupashyatah. Anupashyati. Anupashyatah. Vijaanatah. Vijaanaati iti vijaanan. Tasya vijaanatah. Anupashyati iti anupashyan tasya anupashyatah. Anupashyati.

All this is a *kriyaa* (action) of the present tense. Where is there any *shoka* for a gnani purusha? Where is there any *moha* for him? Is this *nishe`dha* (prohibition) of *shoka* and *moha* while he lives, or is it for after his death? You can use your own intelligence to think about this. ‘*Tatra kah shokah ko mohah*’ – where is the scope for any *shoka* or *moha* for a person who has obtained Tattvagnan?

Just as farming gives us the grain in this very life, and we get to eat the food that we cook in this very life, our *shoka* and *moha* are removed in this very life when we obtain Gnan. You people do the *paatha* (reciting) of the Shrimad Bhagwat Gita – ‘*vimuktashcha vimuchyate*’ – he is *mukta* from before and he is *mukta* after. That means, he is *mukta* while living in this body, and he is *mukta* after leaving this body.

Tvame`va vidvaan amrita iha bhavati.

(Svetashvetara Upanishad.)

Here, *amrita* symbolizes Moksha, meaning, Moksha is attainable through knowledge.

If you get to know the Paramatma the way I am going to tell you, do you know what will happen?

Amrita iha bhavati. Iha amrito bhavati.

You will become amrita in this very life. There will be no death at all for you. *Iha* means, during your lifetime, in this very life. *Amrito bhavati* means, you will experience amrita. *Atra brahma samashnute`* - you will have *bhramaanubhooti* – a direct personal experience of the Brahman, here, in this world! Vedanta gives us the experience of the oneness of our Atma and the Brahman in this very life.

Do you believe in Swarga or not? If you have faith in Swami Dayanandaji's mata you will not believe in Swarga. If you have faith in the Buddhist mata you will not believe in Vaikuntha. If you have faith in the Jain mata you will believe that there have been twenty four Teerthankaras. Narayana! However, the point here is that the one who knows becomes what he knows!

Yo yo yah pratyabuddhyat sah sah tad bhavat.

In the opinion of Vedanta the important thing is not whether there were twenty four Teerthankaras of the Jains, or whether the Buddha had eighty four births, or great Mahatmas. Here, '*yo yo yah pratyabuddhyat sah sah tad bhavat*' – whoever obtains the Gnan of this substance (the Brahman) becomes the Brahman! This is of great use for your life – to be free of shoka and moha. This is what is explained.

The shoka-moha that repeatedly come into your life can be removed. Yes! Events occur that are so painful that they make you faint. You feel such grief that you make the whole locality – the whole village – dukhi. Let this shoka and moha be removed from your life. '*Jeevitah purushasya matvaa de`vam harsha-shokau jahaati.*' When a person gets Gnan about the Paramatma his life becomes free of both *harsha*

(joy) and *shoka* (sorrow). Tell me now, is this *harsha-shokau jahaati* (joy and sorrow are destroyed) for this life, or is it for after death? It is for this very life; not for after death. You get Gnan about the Paramatma and become free of shoka-moha!

There was a very good Pundit. He was the Principal of the Jwalamukhi Vidyalaya. His wife had died thirty five years ago. Yet, as soon as his food was served, tears would come to his eyes. ‘Who is there now, who will feed me the way she used to?’

I asked him, ‘How Punditji?’ He would think of his wife and weep copiously. Tell me now – his wife had departed from this world thirty five years ago, but thinking of her gave him shoka. This is called bandhan. You have to understand this first.

Unless you understand the meaning of bandhan, how will you understand the meaning of mukti? Are you in some jail? If you are not imprisoned in a jail, what is the meaning of mukti? What are you actually bound by? See for yourself. You have developed *abhinive`sha* (identification) for this shareer of yours that is made of bones, flesh and skin. You have entered this body of three and a half arm-lengths, and believe it to be your ‘I’. This is called abhinivesh. This shareer does not give you dukha; it is the abhinivesh in the shareer that gives you dukha.

The mata of our Yoga Darshan and Sankhya Darshan is that there is a little bit of sukha even in *kle`sha* (suffering). The word klesha is made with a bit of cleverness – *kasya sukhasya le`sha e`va kle`sha iti uchyate`.* Why is klesha called klesha? There is a little sukha even in klesha.

How can there be sukha in klesha?

Suppose you are experiencing the dukha of losing a lakh of rupees, and at that very moment you see a snake coming towards you hissing angrily. You will at once run away to save yourself. The meaning of this is that you felt the klesha of the financial loss, but even in the midst of that dukha you felt the sukha of being alive. '*Tatraapi ka le'sho bhavati. Kle'shadashaayaamapi ka le'sho bhavati. Iti kle'sha. Kle'sha ityuchyate`.*' Even in a state of klesha you are caught up somewhere.

You get abhinivesh in your body, and because of this you get dvesha for *mrityu* (death). You also get dvesha for the *nimitta* (instrumental factors) of mrityu. You get dvesha for anyone who steals your food, your money, your clothes, etc. You get dvesha for anyone who hits you. You sit with the feeling of being the body, so you have dvesha for everything that is contrary to the comfort or safety of the body. The *she'shee* (one who remains) is the Atma.

Everyone is dear only for the sake of our Self. Raaga develops for whatever is favorable for our jeevan. You feel dukha if your dear one is separated from you. To go into the body thinking it to be your 'I', is dukha. It is dukha to be separated from whatever is dear to you, because they are favorable to your body. The presence of a person who is contrary to the comfort of your body, gives dukha.

You experience bandhan because of your *parichhinnataa* (separateness). Therefore, only *asmitaa* (the pride of individuality) is klesha. You believe yourself to be a separate entity because of *naasamajhee* (not having the proper understanding; foolishness), therefore, nasamajhi is klesha.

Nasamajhi, the pride of individuality, raaga for others, dvesha for opponents, and identification with the body (resulting in the fear of its

discomfort or death) – these are the five kleshas that have come into your life. They are all ruffians who have entered your home – your jeevan – and stay in it. Their removal is the sadhan for jeevanmukti.

A gentleman was talking to me last evening. He is like my own child. He is probably here now, listening to the katha, although I can't see him. He told me, 'Maharaj, good and bad thoughts keep coming to the mana. Some five or six years ago I met a Mahatma who told me to say "Oum" loudly, fifteen or twenty times, and then sit quietly. He told me, "Whatever comes into your mana, let it come." I began to do as he had told me. Now I feel disturbed that dirty thoughts come so often, and good thoughts come occasionally. This is my *saaksheepanaa* (characteristic of being a sakshi)! I am not satisfied with this.' This was his complaint.

Look, I am comparing this to the basic statement:

'Bandhah kim saakshino nivaarayate` ut chittaat.'

From where do you want to remove your bandhan? Do you want to remove the bandhan from the sakshi, or from the chitta? This is the question that is raised. Please apply your mind to this question.

The sakshi is itself, mukta. There is no bandhan in the sakshi. So, where is the question of removing any bandhan from the sakshi? Isn't it so? That being the case, will you remove the bandhan from your chitta? The only thing that can come out of your chitta is what has been stored in it up to now. It is like a person who vomits out what he has eaten.

A Mussalman used to keep *rojaa* (fast during the day) during the period of Ramzan. He would not eat or drink anything between sunrise and sunset. However, when he went to have his bath in the lake, he would

take a dip and drink some water surreptitiously. He thought that he was being so clever that even Khuda would not see what he was doing. One day, a small fish got stuck in his throat. A doctor had to be sent for. The fish was extracted with great difficulty. ‘My brother,’ he said, ‘Khuda saw what I was doing.’ So, whatever goes in comes out.

When I was a little boy I used to get fever very often. The Vaidya (doctor of Ayur Veda) used to prescribe langhan – he would say, ‘Don’t eat any food. Keep the stomach empty.’ Sometimes, the fast extended up to three or four days. My mother could not bear to see me hungry. She surreptitiously gave me rice and dal to eat. One day, while I still had fever and the Vaidya was visiting, I vomited. The rice and dal came out. Thus, what we consume is what comes out. Our *vyavahaara* (behavior; interaction) will be according to our *aahaara* (intake). Ahar means what we take in from outside, and vyavhar means what we bring out from within. Look – what do we speak about? We speak about what we think. Our vyavhar depends on our ahar.

Chitta nadee ubhayato vaahinee vahati paapaaya vahati punyaaya cha.

This *chitt-nadee* (the river of the chitta) works both ways. It taken in things from outside – both good and bad – and brings out the things that are within. It is the nature of the chitta to take in things of the outside world, and give out the things that are stored inside the mind. The stream of mental inclinations flows on doing its work, and you sit *tatastha* (unaffected) on the bank. If you were to start flowing with the chitta-nadee you would no longer be a sakshi; you would become one with the chitta-nadee. You would have abhinivesh in it. The chitta-nadee flows and you, the sakhi, watches.

I will now say something that may be unpalatable for some people. Why am I saying it? Look; sometimes it is good to have to hear something unpleasant. There is enjoyment in teasing, isn't it? What I say is in keeping with the Shastras. Please give your attention to this.

The word sakshi is used in the department of the law, in the Sanskrit language. It comes in the Constitution of the Law. This sakshi, however, has a different meaning than the word sakshi as used in Vedanta. This is a sakshi who is a witness who gives testimony in a Court of Law. The word *gavaaha* is also used instead of sakshi at times. A person who gives evidence in a legal dispute in a Court of Law, is called a sakshi.

There is a *koota saakshee*. Koot means false. A koot sakshi is one who gives a false testimony. He is not honest. He tells lies.

Now see; the unpleasant thing is – how did the question of honest and dishonest get connected to the sakshi? A witness is a witness. The answer is: imagine two people have a fight. An onlooker saw them fight. Later, he took money from one, and testified that this man was not to blame. Tell me, doesn't he become a false witness, a koot sakshi?

All right. You can say that one of the men who were fighting was a relative of the man who saw them fight. The man testifies in favor of his relative. So, he becomes a koot sakshi. This is something unpleasant that I have spoken about.

The things that are outside keep coming into the stream of your thoughts, your antahkarana; and the things that are inside are what come out. Thousands of good and bad things come and go from your mind. You are their witness. However, what happens is that as you

observe, you catch sight of a relative or someone dear to you, or someone you dislike. At that time you begin to love your friend and hate your enemy. You become partial to your dear ones and opposed to those you dislike.

Well, perhaps it did not happen at that time. At the time you saw them fighting, you thought, 'If I try to intercede, I will also get beaten up.' But when you went to your shop the thought of money came to your mind. Partiality for money comes to the mind, in the place of business. You get raaga for money. The relationship induced the sakshi Devta (The Atma within) to become a koot sakshi! You began to desire the one you had raaga for, and hate the one you had dvesha for. You developed enmity for him. Tell me now, isn't this point a little unpleasant to hear?

When you were watching people pass by, and saw that two people were fighting, you were a sakshi. However, when you realized that one of them is related to you, you brought him to you to your house – or brought your enemy to your house – your being a sakshi became false. You no longer remained a sakshi; you became a koot sakshi.

Narayana! Now you become a false witness of what you see. What must be done to change this? You have to cultivate a feeling of *vairagya* (detachment) in your antahkarana. The chitta is blocked when a person gets vairagya. Nirodha of the chitta means, blocking mental inclinations. In the state of nirodha a person has the clear experience of being a sakshi. I am telling you about Yoga now.

How will you reach a state of weakened raaga-dvesha? I am not speaking about the absence of raaga-dvesha. Vairagya does not mean that there is no raaga-dvesha at all. Vairagya means, a weakening of raaga-dvesha. How will this come? Let the pathway of your mana go on,

but keep control of the entrance to your house. Look; this called Yoga. This is called Dharma.

What is Dharma? Dharma is restraint. The restraint is that you don't allow any ruffian to come into your room (mind). Don't let the gentle, delicate womenfolk of your house to get caught in a brawl. Understand the feeling of being a sakshi. Don't block the road, isn't it? Let the road meander where it will. Let the ruffians walk on it – you have made it a public thoroughfare; you have not kept it a private road. Your mana has become public – everyone comes and goes freely in it. The entrance to your house, however, should be kept guarded.

Who should be permitted to enter the door of your house, of your room? You can control this in two ways. You can control this with your buddhi and your body.

You will ask, 'How?'

One is that you tackle the problem with samajhdari. Whatever seems right to you should be allowed to remain. What seems wrong to you should not be allowed to remain in your mind. Admit the gentleman who should be allowed to come into your house and stay with you. Let him come and stay. Send away the ruffian who should not be allowed entry.

If ruffians walk on the road of your mana, let them. You should tackle the situation intelligently. Don't give any ruffian a chance to come into the room of your mind. In case one does manage to slip in, throw him out.

One more thing. What is that? Don't let this ruffian linger even in your shareer. That means, do not allow the body to do anything as

suggested by the ruffian. I am telling you about the sadhan of jeevanmukti. If ruffians come into the mana, let them come, but do not justify their presence. Don't entertain them. Stop your body from any action they tempt you to do.

Thus, you can control your mana through your buddhi and shareer. The buddhi itself is the *kartaa* or *kartree* (male or female doer). It is the vignanmaya kosha. You sit in it and become the karta. This shareer is the child of your karmas. Yes! This body is created by your actions.

Both good and bad thoughts come into the mana. Let the good thoughts be acted on by the shareer, but not the bad thoughts. This is called samajhdari. This is intelligence, you know! What will this achieve? Your Atmabal – your strength of mind, your will power – will be increased.

I am telling you the preliminary points. If you have read the 'Manu Smriti' you will have read about the *lakshana* (characteristics) of Dharma. These days, I know people who have read the 'Chitsukhi', 'Advaita Siddhi', 'Khandankhandakhadya', and 'Vedadhikkara', but not the 'Manu Smriti'. I know such people in Kashi (Benares). They have done an in-depth study of the Tattva, but never gave any thought to the examination of the *aachaara* (right conduct; explained in the 'Manu Smriti'). They did not study the 'Achara Samhita'. Those who have studied the 'Manu Smriti' would have read '*dashakam dharmalakshanam*' – Dharma has ten lakshans.

In this, we first find two points – *dhriti* (steadfastness) and *kshamaa* (forgiveness). Dhriti means, to hold on to. Hold on to your hands, feet, and tongue.

*Dhrityaa yayaa dhaarayate` manah praane`indriyakriyaah,
yoge`naabhichaarinyaa dhritih saa paartha saatvikee.*

(Gita. 18. 33)

(O Partha, the single-pointed focus a person holds on to through meditation, controlling his mana, prana, indriyas, and actions, is the Sattvik dhriti.)

To keep hold of the tongue means to use the faculty of speech with samajhdari. Speak after considering the effect your words will have on yourself, on the person you are talking to, and on the world.

If you have no control over your tongue you will leave it free to talk wildly, irresponsibly, and illogically. It will be the cause of dukha for you. Therefore, dhriti is necessary.

In the same way, dhriti is needed to restrain hands and feet. It is not that a person does whatever he feels like doing, or goes wherever he is tempted to go. If he does whatever his mana is inclined to do he is sure to be dukhi in future. It is essential to have dhriti to keep your indriyas restrained.

I had gone to Lonavla once. Two girls came to me. They were grown up and educated, with B.A. degrees. They told me, 'Swamiji, what is the harm in doing what we feel like doing?' This is exactly what they asked. I told them, 'All right, are you prepared to eat anything?' They were a bit taken aback. I said again, 'Will you eat whatever you are told to eat?'

'No, Maharaj, 'they said. 'We will think about it before eating anything. How can we just eat anything?'

‘So, you use your buddhi to decide what you will eat, isn’t it?’ I said.

‘Ji, Maharaj, of course.’

‘Just as you think with your buddhi and eat what should be eaten and what should not be eaten, in the same way we should think with our buddhi before doing anything,’ I said. ‘We should do what should be done and not do what should not be done. Of course there is harm in doing whatever we feel like doing without considering whether it is a good or a wrong thing to do.’

There are many people who cannot eat meat, fish or eggs, but you can eat them. I know it,’ I told them. ‘Is it not so? Yes, but – eating excrement? Suppose you got an urge to find out what excrement tastes like, won’t you stop your tongue? Won’t you stop your hands and feet? Tell me that.’

‘Maharaj! Stop! Stop!’ they cried. ‘Of course we will stop! We can never think of such a thing!’

Narayana! Dhriti. When your hand is ready to cut someone’s pocket, you should be able to stop it. When your hand wants to extract money from someone’s purse, you should be able to stop it. When your feet are eager to go to rob someone, you should be able to stop them. When your tongue is about to say hurtful things, you should be able to stop it. Yes! Narayana! This is called dhriti.

Dhriti is Dharma. Dharma means, *dhaarana karanaa* – to maintain; to preserve. Dharma means to stop. If someone behaves badly with you, you should practice restraint in your response. Keep your mana-prana-indriyas controlled. Don’t be quick to punish someone who offends you. Don’t take the law into your own hands. Let the shakti of kshama be in

you. Your actions should have dhriti and kshama, and your buddhi should have Dharma. Dharma will increase.

Manuji has said that Dharma has ten characteristics. I have spoken about two of them. When the things stored within emerge, there should be dhriti. Come out after understanding the situation, and adhere to what is right.

A man may feel like urinating when he is walking on the road. If he does, the police will catch him. Someone may say, 'I have to pass my stool. I will do it here.' No, my brother, it is not that you can relieve yourself wherever you feel like. Give a thought to what is right and proper, before you do anything. Go and find a public toilet. This is dhriti.

Some people have an urge to talk. They talk incessantly. In Dharma, there are two kinds of *bhaashana* (speeches). One is a speech that is given to the public, standing on a public platform. The other is a welcome speech. People say aloud the thoughts that are in their mind. Everybody hears them. The heart flares up and the tongue goes on muttering. Awaken in your buddhi, the shakti of controlling your tongue. You have to develop the shakti in yourself, by which you can restrain your hands, feet and tongue from doing the wrong things. Awaken the shakti of kshama, so you can forgive the wrongs done by others. First, develop the shakti of dhriti and kshama in your buddhi. This is Dharma.

Don't write anything impelled by raaga. Don't say anything induced by dvesha. Don't stand with the stick of raaga-dvesha in your hand. What will that achieve? Will it be beneficial or harmful for the sakshi in any way?

It will enhance the power of your buddhi. Your buddhi will become lucid. Your Atmabal (strength of mind) will increase. Even so, the question is: how will this help the sakshi? Will it harm the sakshi in any way?

I will give you a simple example to explain. I have a friend who has very high diabetes. I also have diabetes, but his is constantly very high. He gets pimples and boils and skin infections. When some big boil needs to be cut, he tells the doctor, 'Doctor, my diabetes is very high at present. I cannot have the surgery until it is brought under control. I will first bring down my sugar level and then get the operation done.'

All of you know that it is necessary to control diabetes before an operation.

Your buddhi has got diabetes, you know. Yes! It may not be good if your blood sugar is increased, but sugar in the buddhi is a good thing, is it not? What do you say? My brother, an illness is an illness. So now, your buddhi has got diabetes, and you want to be a sakshi.

Look – what does it mean to be a sakshi? The bandhan has to be removed by an operation. You have to cut away your ties to the world, your raaga-dvesha. If you get the operation done without treating the diabetes of your buddhi, the illness will increase. If you treat the diabetes to make it normal, and then do the operation, your boils will be cured. Your skin will be healthy. You can make the diabetes normal for only a few days. Make it normal, have the operation done, and become healthy.

What is the diabetes of the buddhi? Partiality for dishonesty is the diabetes of sugar in the buddhi. The diabetes of the buddhi means its

constant submission to raaga and dvesha. The buddhi repeatedly gives testimony in favor of raaga. It sides with raaga. It always testifies against those it has dvesha for.

What are these boils and pimples? The turmoil caused by a buddhi that is afflicted with raaga-dvesha is a boil. The buddhi overpowered by raaga-dvesha is the outbreak of pimples. A buddhi that is influenced by raaga-dvesha leads to unrestrained behavior. The loves and hates of such a buddhi are the boils and pimples. To treat this buddhi for diabetes and make it normal means that buddhi remains steady in equanimity.

If you bring a little equilibrium into your buddhi for friend and foe, the diabetes of your buddhi will begin to normalize. After bringing equilibrium you should establish yourself as the sakshi. If you remain established in the feeling of being a sakshi after your buddhi has acquired equanimity incidents of turmoil will not come into your life. Unrestrained, frenzied behavior will not come into your life.

Narayana! Make your interactive life shuddha through the Dharma of dhriti, kshama, etc. Purify your vasanas through upasana – cleanse your desires. Keep your chitta focused on the one Tattva through Yoga. *‘E`ka tattvaabhyasaah. Tatra sthitaumatnabhyasaah.’* Put in an effort to establish yourself in one Tattva.

What will this achieve?

Pavitrataa (purity) will come into your behavior with others. The vasanas in your antahkarana will be washed clean. Your mana will turn towards the one Tattva. When your chitta tends to turn inwards, become a sakshi and then see everything impartially.

Switch on the automatic machine first, and then watch the play. The machine runs on. The water is lifted up automatically. If you don't press the switch to start it, and keep watching the inactivated machine as a sakshi, the water of the chitta-nadee will not flow inwards; it will continue to flow outwards.

What is the sadhan for jeevanmukti?

It is Tattvagnan, combined with weakened vasanas and a mana that is destroyed. That means, either before, or after Tattvagnan, weak vasanas and an inert mana fulfill jeevanmukti.

Look, what I mean to say is that this knot – this *granthi* – that has got tied in your jeevan has to be severed. What is the granthi that has come into your life? The sakshi and the chitta have got tied into a knot. They have become one. This knot – this cancer – has to be cut. Unless the sakshi is separated from the chitta you cannot be a shuddha sakshi. Unless this operation is done, you cannot be a true witness. Yes, you are a koot sakshi! You are a biased witness.

The meaning of jeevanmukti is not that you eat whatever you feel like eating, drink whatever you feel like drinking, or go wherever you feel like going. Nor does it mean doing whatever you are tempted to do, or say whatever you feel like saying. Jeevanmukti means that the right conduct becomes a part of your interaction. It means that your mana is not dominated by bad desires. It means that you develop the habit of living with samajhdari. The chitta should have the habit of turning inwards.

If you become the sakshi of the chitta that is turned inwards, you will be a shuddha sakshi. If you become the sakshi of the chitta that is

turned outwards – facing the interactive world outside – you will, somewhere or other, get caught in considerations of friend and foe. Your chitta will take you to them and bind you.

Yes! When walking on the road you sometimes meet a friend, and sometimes you meet an enemy. You may pass the dead body of a known person being taken to the crematorium, or meet someone you are very fond of. You may meet a grand wedding procession of your enemy, or meet someone who is furiously angry with you. At such times you will not remain a shuddha sakshi; you will become a false witness.

There is a system of the sadhan of jeevanmukti. Gnan is attained. Gnan happens. You walk on the path of Gnan. That is all right; however:

Gnaatvaa de`vam muchyate` sarvapaashaih,

gnaatvaa de`vam sarvapaashaapahaanih.

Matvaa dheero harshashokau jahaati,

tatra ko mohah kah shokah.

(When a person gets Gnan about the Brahman-Atma, all his fetters fall off. His joys and sorrows are conquered. Then, where is the scope for shoka or moha.)

This state of being free of *harsha-shoka* (joy-sorrow) and *moha* (deluded thinking) is to be attained. In this, your being the sakshi will help you when you get the operation done to destroy the diabetes of your buddhi. That means, when you separate the sakshi from the chitta.

I will also describe the method of jeevanmukti, the description of the swarup of jeevanmukti, the description of the prayojan of jeevanmukti, the description of its sadhan, and its prayojan – its purpose. The prayojan is wonderful!

Gnaatam sat aatmanishyate`.

The meaning of prayojan is that after knowing about it, we wish to keep the object with us. There is a stone lying on the ground. You recognize that it is a diamond. You will immediately pick it up and put it into your pocket. This jeevanmukti is such a diamond that if you recognize it you will never be able to leave it! You won't ever want to let go of it.

Jeevanmukti is an anand that moves around; it laughs and talks. It is an anand of life. The anand of a husband and wife is a worldly anand. So is the anand of getting more wealth, or sitting in a luxury car. The sukha of jeevanmukti is also a sukha that is apparent in this very life. It is not an unseen sukha that is obtained after death. It is not a sukha of Swarga or Vaikuntha.

The sukha of jeevanmukti can be seen in this very life. This is a topic of great debate between the followers of the Poorva Mimansa and the Uttar Mimansa schools of thought. The opinion of the Uttar Mimansa is, 'This is a cash transaction, not something taken on loan.' The topic of 'Jeevanmukti Vivek' begins with the intention of giving you the highest sukha, the highest shanti, the highest anand; and makes you supremely bright and effulgent.

Narayana! Narayana! Narayana! Narayana!

The word 'Guru' is also used for the Ishwara. '*Sa e`sha poorve`shaamapi guruh kaale`naanavachche`daat.*' This is a *sootra* (aphorism) from the Patanjali Darshan. This Parameshwara – *sa e`shah* – is the style of speaking in Sanskrit. '*Sa e`shah abhinaye`na darshayati.*' This is called *abhinaya* – acting, as on the stage. Actors indicate with a gesture of the hand – He is this – *poorve`shaamapi guruh* – He is the Guru of all the Gurus who have existed up to now.

Why?

Kaale`na anavachchhe`daata. This Guru is not cut by *kaala* (time). *Kaala* can never kill the Guru, it can never swallow Him. He is *sarvagna* – all knowing, in the Yoga Darshan, so He is everybody's Guru. Since He cannot be divided by time, He is everlasting, eternal, digesting klesha-karmas, untouched by intoxication. He is accepted as the Sacchidananda (Sat+Chit+Anand, meaning pure existence + pure consciousness + pure joy) *purusha-vishe`sha* (the special, extraordinary Supreme Being).

What is the purport of what I am speaking of? It is that the Guru-Tattva in all is one. Just as Krishna is one even though there are many Mandirs and many images of Him, Narayana is one even though there are many Mandirs and images of Him, in the same way the word Guru is spoken for the one Tattva, the *paripoorna* (complete within Himself) Ishwara. The rest are His *moorti* (images) and Mandirs.

Look, the *dharatee* (earth) is the treasure hoard of all the *mitti* (clay) of which all bodies are made. *Te`ja* (brightness; heat) is the treasure hoard

of the warmth in all bodies. *Jala* (water) is the treasure hoard of all the water content in all bodies. *Vaayu* (air) is the treasure hoard of the breath in all beings. '*Yaavad vaayustitashthati de`he`.*' It is with the upadhi of the shareer that vayu is called the prana (vital force). Therefore, vayu is the treasure hoard of prana. The hollow spaces in our body, like in the nose, the mouth and the heart, come from the treasure hoard of the *aakaasha* (space).

The separate jeeva who is present in this shareer – the Master of the antahkarana – is the Ishwara who is the treasure hoard of this jeeva. The shuddha Atma that has no attributes is one with the Parabrahm Paramatma (The Supreme Atma that is the Brahman). Differences are perceived when we see things from the viewpoint of *aakriti* (form). When we ignore the akriti and think from the viewpoint of the Tattva we become aware of the *abhe`da* (absence of difference or separation) of the Brahman.

The Brahman is the illuminator of the five elements – earth, water, fire, air and space – of which all matter is composed. Also of the mana, buddhi and *kaarana* (cause). He is the one who is the *drashtaa* (the one who perceives), separate in separate forms. He is the pure *prakaasha* (light) that is not separate in the Purusha-vishesh (the Purusha who is special), and the small units (the Atma in the individual). In Him there is no difference between that, which is illuminated and the illuminator. He is the Brahman.

From the viewpoint of the Tattva nothing exists except the Brahman. It is a simple matter, but because of our insistence on name and form we are not able to see the mitti in the individual up to the mitti, the water up to water, the air up to air; that they are all one, combined, in all. We

consider our breath to be the all-in-all, but never give a thought to the air in which we breathe.

We consider our jeevan to be everything, but give no thought to the Ishwara in whom this jeeva lives. We even experience being the drashta, but give no thought to Him, who is the drashta of all. The difference between the drashta and the drishya (that, which is perceived), is one of worldly interaction. The *drigmaatra tattva* (the consciousness that enables vision) is the Paramartha – the highest Truth. We never notice this. This is why the Shastras have these rules.

I may have told you of this story given in the Brahmanda Purana.

All the Mahatmas went to Vyasaji one day. They told him, ‘Vyasaji Maharaj, you have made sections of the Veda. You wrote the Brahma Sutra. You wrote the Mahabharata and the Puranas.’

‘*Vyaasochchhishtam jagat sarvam*’. The entire Sanskrit literature is Vyasaji’s *joothana* (touched to the lips). Yes! Narayana! It is his *prasaada* (food offered to Bhagwan’s image and then distributed as His blessing). Up to the present times there has been nobody who has made such a declaration – ‘*Yadihaasti tadanyatra. Yanne`haasti na tad kvachit.*’ Vyasaji has made this declaration – ‘Whatever is in this Mahabharata of mine is in the whole world, and will be in it. What is not in this, is nowhere.’ Vyasaji has stated this with authority.

The Rishis asked Vyasaji, ‘Maharaj, all of us take your prasad. You are our Guru. How can we do your puja? For Shri Krishna’s puja there is Janamashtami, for Shivaji’s puja there is Shivaratri, and for Ramaji’s puja there is Rama Navami. There should be a *tithi* (day of the lunar calendar) for your puja, else how can we do your puja?’

‘Everybody’s Guru is the Parameshwara,’ said Vyasaji.

There is a beautiful episode about this in the Bhagwat. *Anaadyavidyaa yuktasya purushasya aatmave`danam svato na sambhavaat atastattvagno gnaanado bhave`t.*’ This purusha (the Atma in the individual) has become merged with the *anaadi avidyaa* (the nescience, the ignorance that has no beginning). When did this agnan get attached to him? You can go on searching – time has no beginning, and therefore, avidya has no beginning either. Avidya and kaala are of the same form, you know. It is not possible to obtain Gnan about the *aadi* (origin) of kaala. Therefore, as long as the origin of kaala is imagined, avidya will also be there.

All right. Even the end of east-west is attached to avidya. Tell me, where does the east end? Where does the west end - not only on earth, but even in space? No one can find it. As long as space is imagined, agnan about where it begins and where it ends will remain. Therefore, this *de`sha-kaala* (space-time) is attached to avidya. Madhusudan Saraswati has said, in his commentary on ‘Siddhantabindu’ and ‘Dashashloki’, that desha and kaala contain avidya. Agnan is the swarup of space and time.

When this child, attached to anadi avidya, opened his eyes, he looked ahead and he looked behind. The differences of east to his right, and west to his left, were created for him. The jeeva with whom this anadi avidya is attached, is not separate from his desha-kaala.

How will this jeevatma know, by himself, the *vastu* (object that is the Atma) in which the beginning, end and middle are not imagined? And, in which the drishya and drashta are not imagined as separate? This question is raised in the Bhagwat. ‘*Anaadyavidyaayuktasya*

purushasyaatmave`danam svato na sambhavaat. Atah tattvagno gnaanado bhave`t.' This is not possible by itself, so a *paramparaa* (tradition handed from Guru to disciple) of the *daana* (gift) of Gnan is needed. The first Acharya of this Gnan-daan is the Parameshwara.

The name of the Guru who is the originator of all Gurus – Shankar, Ramanuja, Nimbarka, Madhva, Vallabha, Jesus, Mohammed, Jarathosta, Nanak and others – is the Ishwara. How can His puja be done? It is written in the Brahmanda Purana that on the Ashad Shukla Purnima we should do the puja of the image of our Guru. Our own Guru, remember! Just as there is a personal Shaligram (a round stone worshipped as Bhagwan Vishnu) and we worship Him.

Actually, the Shaligram is a stone from the river Gandaki. It is made into a *nimitta* (instrumental factor; a symbol). We do the puja of the Parameshwara who is all-knowing, all-powerful, and *paripoorna* (complete in Himself). In the same way we should make our own Guru the medium for doing the puja of the Parameshwara. This is how the basics of the Guru-parva is given in the Puranas. Just as there is a Shiva-parva, a Krishna-parva, etc, this is called the Vyasa-parva or Guru-parva.

Now I will tell you about something that grieves me greatly. I ask you to give some thought to this. A young man came to me once. He told me, 'Maharaj, there is an Institution where we have to pay two hundred and fifty rupees in advance and the same amount when the work is done. They give a Certificate that says I have got an M.A. degree. Maharaj, I can obtain this Certificate. What is your command? Should I take it, or not?'

Tell me, what command was I to give? The boy has done only his Matriculation. He can get this Certificate without attending classes or

sitting for examinations that are needed to get an M.A. degree. My brother, this Certificate will not increase his competence. His competence will remain at the Matriculation level.

Now I will tell you of my pain. If this goes against you in any way, I follow Bachubhai's example and ask for your forgiveness in advance! I sometimes joke with him, 'If you need to ask for forgiveness, what is the need to say it at all? Why say anything for which you have to say sorry?' Anyway, I am following his style, and telling you something.

When I first went to my Guruji, he told me, 'Come; I will teach you the Panchadashi.' It is the *paavana* (that which purifies) Guru-parva today. We remember the ones from whom we got *kripa* (compassion; Grace) when we were in the Grihastha Ashram (the stage of a married householder). I was a Grihastha at that time, and he was a Sanyasi (Monk).

The swarup of the *samvid* (Gnan) is described first in the Panchadashi. The first ten shlokas are such that if we use them to develop the *viveka* (discrimination) of the drashta-drishya, we can grasp the oneness of the drashta and the *akhandam* (eternal) Brahman.

The Atma is the only sakshi, and it is *akhandam sacchidaanandam mahaavakye`na lakshayate`.* In the last shloka – the tenth shloka – it is said that this sakshi is the *saakshaat* (incarnate) Brahman. From the viewpoint of the Tattvagnan of Vedanta, everything that is explained in Vedanta is given in these ten shlokas. These ten shlokas explain everything Vedanta teaches.

When I went to my Guruji, he said, 'Come; I will explain the Panchadashi to you.'

I pleaded with him:

Bhari lochana viloki avadhe`saa, taba sunihaun nirguna upade`saa.

(Ramcharitmanasa)

‘First I want my eyes to be fulfilled with the sakshat darshan of the *saakaara* (with form) Bhagwan.’ Tears came into my eyes as I told him what was in my heart. ‘I will get Bhagwan’s darshan with these very eyes, first. After that I will listen to your *upade`sha* (teaching) about the *nirguna* (the Brahman without form or attributes), because I still have identification with my body. What I see seems real to me.’

What I wish to draw your attention to is that our Vedanta – the tradition of the Gnan of the Upanishads – that Shankar Acharya reestablished after the Buddhists had almost destroyed it, is of the utmost importance. Vedanta means the Gnan of the Upanishads. It existed before the Buddhists. In fact, it can be said that the Buddhists took some points from the Upanishads and formed their own Sampradaya (traditional school of thought; a religious Sect). I have no hesitation in saying this. Shankaracharyaji himself has said, ‘*E`ke`na saugataanaam ati saameepyam uktam. Naitad buddhe`na bhaashitam.*’ Buddha is very close to the meaning of the Upanishads, because he negates the *prapancha* (interactive world), and establishes *shoonya* (vacuum; emptiness); however, without any *aalambana* (support). Nothing can be declared as *asatya* (false) without having Gnan about the Satya. The Atma-Brahman is the Satya.’

When a person gets this Gnan he perceives the prapanch to be *asatya*.
Na hi adhishtaanam avignaaya aaropyam aaropitam nishidhyate`.

Without getting Gnan about the *adhishtaana* (substratum) the *adhyaaropa* (superimposed object) cannot be negated.

A rope is perceived to be a snake, but it is only when a person gets the Gnan that this is actually a rope, can the perceived snake be negated. Unless and until the *sachai* (truth of the matter) is seen, nobody has the right to refute anyone.

Therefore, this Shankar Sampradaya – the Sampradaya of the Upanishads, of Vedanta – has been a traditional teaching. The first point in this is the *dharmaanushtaana* (prescribed rituals) and after this, *upasanaa* (loving worship). *Yogaabhyasa* (the practice of Yoga) comes after upasana.

If you consider Dharma-anushtana as Matriculation, you can consider upasana as B.A., and Yogabhyasa as M.A. When Vedanta comes, consider that you have reached the level of Ph.D. or D. Lit.! This is how the tradition of our Vedanta Sampradaya has been followed.

Just a few days ago I was talking to a lawyer. I know there would be lawyers sitting here; they would know about this. There was a case in which one person was to give testimony. The lawyer asked, ‘Please check that this witness is not on the Black List.’ Yes. This is what he said. ‘It is a matter of accounts. If the witness’ name is on the Black List, his testimony will not be accepted in a Court of Law. This witness can be made to appear in Court, and you can say that he is a witness to the fact that five lakh rupees of yours were kept at that man’s house. It is written in the account books. That is correct. You can make him a witness. However, are you certain that his name is not on the black List?’

If you do not make an effort to free yourself from the habit of sinful acts, if you do not try to make your mana free of *vaasanaa* (avid desires), or use your buddhi to rid yourself of various doubts and false understanding, and if you don't accept the *saakshitva* (being an authentic sakshi) of a Tattvagna, to become free of *anaadi* (without a beginning in time) avidya, you need not dream of becoming a shuddha sakshi.

If your Guru never became a sakshi, how can you become a sakshi? If your Guru did not obtain the Ishwara, how will you obtain Him? If you think that there is no shuddha *nirvikaara* (free of defects) Mahatma in this world, how can you imagine that you can become one?

Narayana! It was the *paramparaa* (a tradition handed down from one generation to the next) of our Shrauta-Smarta Dharma – the Dharma based on the Shrutis of the Vedas and the Smritis like the Manu Smriti – that the first step was to make the *charitra* (conduct) shuddha, through Dharma-anushthana, and become free of *dushcharitra* (bad conduct). After that the mana should be made free of *durvaasanaa* (bad desires) through upasana. The third step was to practice Yoga to become free of *manoraajya* – imagining all kinds of wonderful things for oneself. Only after that was the shravan of the Mahavakyas like 'Tattvamasī' undertaken. (A Mahavakya is the ultimate statement of the Vedas that declare that you = the Atma, are that, the Brahman.) At that stage, just shravan was sufficient to remove avidya. This was the parampara of the Vedanta Sampradaya.

It is not proper to take the name of Vedanta; this is a parampara of the Sanatana Dharma. (Sanatana Dharma means eternal righteousness. It is not an instituted religion that has a beginning in time.) In the Vedanta

Darshan, the Vedic literature, avidya is removed by shravan. No *kartavya* (duties) before shravan and no *kartavya* after shravan. Look; the reason for this is that if an effort is made to understand the point of samajhdari – of intelligence used rightly – it is understood and grasped. If it is not understood at the first attempt, I will tell you to try repeatedly. The Mahavakya ‘Tattvamasī’ has been used nine times. Understand it. Yes! However, come after having made the preparation that equips you to understand.

After this realization you will rise above the Dharma of keeping a *shikhaa* (tuft of longer hair at the crown of the head) or *sootra* (sacred thread), the rules of the Grihastha and Vanaprastha Ashrams (the stage of a retired person who turns to spirituality).

I have not yet told you about the matter that grieves me. I have only given you the background. What I mean to say is that people whose names are on the Black List are giving testimony on the subject of Satya these days. They are people who become one with the *kaama* (avid desire) and become a *kaamee* (one who is filled with lust). They become one with *krodha* (anger) and become a *krodhee* (filled with anger). They identify with *lobha-moha* (greed-deluded thinking) and become *lobhee-mohee* (greedy-deluded). They present themselves in Court as a sakshi. Then they come out and behave like ruffians.

The Certificate they have, of being a sakshi, is obtained like a phony M.A. or Ph.D. degrees. Because of their not being known, or a whim, or a desire for importance, some passer-by gives them a degree and goes away.

Na virato dushcharitaat na shaanto na samaahita,

na shaanta maanaso vaaapi pragnaane`ne`maapnuyaat.

This is written in the Katha Upanishad. If you have not become free of dushcharitra, if kama, krodha, etc have not been quieted in your mana, if your *manoraajya* (imagining wonderful things for yourself) has not faded away, if you hear about *siddhi* (supernatural powers) that enable someone to produce ash, vermilion, or jewelry out of air, and you want them; you can be sure that you have not yet acquired the capacity to obtain the *saakshaatkaara* (direct personal experience) of the *svatah-siddha* (self-established), *svayam-prakaasha* (self-effulgent) Tattva that is the Atma-Brahman.

No matter how great the learning, intelligence, and wisdom of a person, the Vedic principle should be obtained in the sequence of the Sampradaya. For this, the eligibility and competence has to be developed first. If the Guru-parampara is broken – meaning, if the genuine Certificate has not been given by the Principal and a phony Certificate is procured – a man may show it to others and boast of his achievements. He may even bluff himself into believing it, but the degree will be absolutely false.

Today is Vyasa-Purnima, Guru-Purnima. You can understand that there is some Tattvagna who gives us Gnan according to our parampara. '*Kashchid tattvagno gnaanadobhave`t.*' Just as one lamp is lit by touching its wick to the burning wick of another lamp, Tattvagnan is obtained from a Tattvagnani.

This tradition of Tattvagnan is broken by some people who deceive others and themselves as well. They are like the people who procure false Doctorates!

Today, on the day of Guru-Purnima I ask you to understand the purport of jeevanmukti. The *vilakshana* (incomparable) sukha of jeevanmukti means that sukha, which no worldly person can experience. It is a sukha that is not like the sukha given by a building, car, clothes, marriage, etc. Yes! The vilakshan sukha of jeevanmukti means that it is not like the sukha of doing rituals like Yagna-Yaag, upasana, or Yoga. It is the sukha of our own Atma.

Look; that Satya is not Satya which is contrary to Gnan; and that Gnan is not Gnan which is contrary to Satya. Furthermore, they are neither Satya nor Gnan if they are contrary to Anand. Yes! That which is Satya is also Gnan, Gnan is also Satya, and Satya and Gnan are also Anand.

This is the Sacchidananda Tattva. To obtain Gnan about it a person needs a Tattvagnani Guru. Gnan obtained through the Guru-parampara is true Gnan. The amateur Gnan sometimes misleads us, and sometimes it misleads others. This is why there is a need of Guru-parampara.

The sukha of jeevanmukti is obtained by jeevanmukti. When I see a jeevanmukta – when I see Shri Udiya Babaji Maharaj – my heart is immersed in paramanand. His slightly protruding teeth were always seen in a smile. He walked with a carefree gait. He did not even notice if his stole slipped off his shoulder. The extraordinary paramanand of jeevanmukti is obtained the way a flame of one lamp lights up any wick it touches. A disciple gets Gnan from his Guru in the same way.

Therefore, we should respect our Sampradaya-parampara. Just as we do puja of different *moorti* (images) in different Mandirs, we should do the puja of the Parameshwara in all the *gurujana* (people worthy of

reverence). They are the murtis of the Parameshwara. To offer them respect and welcome and worship is our duty.

: 7 :

Narayana! Narayana! Narayana! Narayana!

Guru-Purnima was celebrated yesterday. I had also spoken a little about jeevanmukti. I ask you to give some serious thought to these topics. They are important. The first point is that worldly people do not understand *bandhana* (emotional bondage); they consider bandhan to be a method for sukha!

If twins are joined at birth they are separated surgically. This is done because if the babies are not separated they cannot do anything independently.

I had heard from a Sadhu that a small child saw a gold coin and picked it up. He held it so tightly that nobody could force his fist to open. The parents called a doctor. Even the doctor could not open the child's fist. 'An operation will have to be done,' he said.

A Mahatma was passing just then. He asked what the problem was. 'This child's fist is locked with a guinea inside,' said the father. 'It cannot be opened; neither can the child open it. The doctor says it will have to be operated.'

'Do you have another guinea in the house?' asked the Mahatma. He was told they did. He asked them to bring it. He placed the coin near the child. The child reached out his other hand to catch it. The Mahatma caught the hand. When the free hand was caught, the child opened his fist and tried to pick up the second guinea with it. The child's fist was opened without any operation!

I had heard of this when I was a child. Look, the bandhan of the fist did not seem a bandhan to the child. If twins are joined at birth it is considered to be a bandhan. They are separated surgically. Both function independently after that.

The meaning of bandhan is that you get tied to some object of this world because of the weakness of your mana. I do not believe that any worldly bandhan is innate or natural. It is something that our mana catches. When anything happens that is contrary to what our mana wants we think that a mountain of suffering has come down on our head.

The point is: what is the bandhan you wish to remove? You became sukhi when you obtained wealth and dukhi when you lost it. You became sukhi when your family was increased by the coming of a new baby or a new daughter-in-law, and dukhi when someone died. 'I arranged for these things for my sukha' – this is kartritva, the pride of being the karta. 'I procured all this for my bhoga' – this is kartritva. You have the feeling of being a karta and bhokta. Actually, these are all *granthi* (imaginary knots) of the buddhi.

There remains the point about what is *svabhaavika* (natural). What do you consider to be natural? The definition of natural that is fixed in the chitta of people is not yet settled in my mind. What do people generally consider to be svabhavik? This is something I don't know. Yes! I know that in Sanskrit svabhavik is also called *janya* (caused by people). *Svabhaavoadhyaatma uchyate*. We develop a habit by doing something repeatedly, enjoying some bhoga repeatedly, thinking repeatedly about something, etc. That habit becomes our nature. Then we lead a life of the habits we develop.

One gentleman said, 'I have the habit of doing some exercises every day before I brush my teeth. Only then can I pass a stool.' Well, my brother, this habit has been cultivated by you. One gentleman said, 'I get constipated if I don't drink milk.' He had developed a bad habit. This habit is not given by Prakriti or by the Ishwara. The fact is when a pattern develops in our day-to-day life to do, or enjoy something, to regulate every indriya or think in a certain way, it becomes habitual. Even a person's nature is caused by *sanskaara* (subtle subconscious impressions).

There is no pot in clay; a pot is molded in clay. There is no ripple in water; a ripple is caused by a breeze. Flames do not rise in fire; fire flares up when it gets fuel, and flames rise when fire gets air. Due to repeated scenes and actions we get such habits that we consider many of them to be natural. We never give a thought to the fact that it is not logical to call them natural.

Prabuddhananda often tells me, 'It has become my habit to talk like this.' Tell me, now! The habit to talk in a particular way does not come from the Ishwara's house. It is not sent by Prakriti.

I had a Guruji. His name was Pundit Rambhuvan Upadhyaya. He was especially learned in *vyaakarana* (Sanskrit grammar). While teaching, he would exclaim, 'O Iyo!' One day I asked him, 'What does "O Iyo" mean?' I was a very impudent student! He had another habit. He would speak half sentences. He would tell me, 'O Shantanu, *gilasavaa*.' Gilasava means a glass; a glass of water. I stood up and folded my hands, and asked, 'Maharaj, should I wash a gilasava, bring water in it, or throw it down? What should I do with the gilasava?' He said, 'It has become my habit to speak like this. This is my natural style of talking.'

You would all be familiar with 'Ram bharose'; it is a phrase used commonly. It means 'it's left in Rama's hands.'

We had a Punditji at Vrindavan. He respected me and would touch my feet. However, when he spoke to me he would ask, 'You understand, don't you?' Yes! He did this unconsciously. It had become his habit. However, this habit did not come from the Ishwara's house or from Prakriti. Habits are formed either in this life, or in a previous life. It is even said that habits formed in the previous life manifest in this one. We say things because this is what we felt in our previous birth. Look, this svabhava has absolutely been created by us ourselves, and we can change it.

The fact is this chitta is not the Brahman. You yourself want to be the sakshi of the chitta. You and your chitta have become merged, and therefore you have to detach yourself through *vichaara* (serious thought), or *nirvichaara* (absence of thought, as in meditation). I have no insistence for the sadhan. You want your Self to be separated from your chitta, either through vichar, or through nirvichar.

A knot is tied with our 'I' – our Atma – and the chitta. You want to untie this knot. There is no bandhan in the sakshi. It is only identification with the chitta, caused by bhram. If you want to do the operation to separate the sakshi from the chitta you will have to remove the bhram. The sakshi has no connection with the working of the chitta, or with its shanti (quieting).

I had told you about the sakshi yesterday, and the day before yesterday. In Sanskrit there are two kinds of sakshis – the koot sakshi and the shuddha sakshi. Sakshi means, *gavaaha* – a witness. A koot

sakshi is a witness who is inclined to favor the *muljim* (accused). 'Muljim' means the state of the chitta that has committed an offence.

You may have heard of the famous trial of Rashbehari Das, who was accused of killing an English officer with a bomb during the India's freedom movement. The British brought a witness to testify against Rashbehari Das. He had said, 'I saw with my own eyes that Rashbehari Das had a bomb in his hand and he threw it at that particular Sahib.' Rashbehari Das' lawyer wanted to induce him to change his testimony in favor of Rashbehari Das. 'He has been bribed by the British to say this. We should bribe him to speak in our favor', he thought.

The lawyer made a sign to the witness, offering five hundred rupees. The witness told the Judge, 'Sahib, I absolutely saw Rashbehari Das holding a bomb in his hand and throwing it at that particular Sahib.' The defendant's lawyer went up to offer one thousand rupees. The witness said, 'Yes, Sahib, I saw all this with my own eyes, and then my eyes opened. I woke up.'

The defending lawyer asked, 'You have said that you saw Rashbehari Das with a bomb in his hand. You saw him throw the bomb at that particular Sahib, and kill him. Isn't it? Now tell me, did you see this in a dream?' The witness said, 'Yes, Sahib, it was in a dream that I saw all this. I did not see any such thing when I was awake.'

Now see, the sakshi was first testifying in favor of the British. Later he spoke in favor of Rashbehari Das. The fact is he was not in favor of either side; he was in favor of money. The Britishers were giving him one or two hundred rupees, so he was speaking in their favor. When offered a thousand rupees, he spoke in Rashbehari Das' favor. This is a

koot sakshi. A shuddha sakshi is one who does not identify with the drishya. He sees the truth as it is.

Now, see; a vritti of kama came and the sakshi became one with the *vyabhichaaree* (adulterous person). A vritti of krodha came and the sakshi became one with the *himsaka* (one who does violence). A vritti of lobha came and the sakshi became one with the cheat.

This merging of the sakshi with the mana that indulges in different vrittis makes a person a koot sakshi. The shuddha sakshi does not merge with anything or anyone, whether in the waking, dreaming, or deep sleep state.

‘*Aham suptah*’ – I slept. If he says that, how does he know he slept? Isn’t it? Oh, he is a stupid sakshi – if he knows that he is sleeping, that means he is awake! The chitta was in a state separate from the waking, or dreaming states. If he saw *sushupti* (the deep sleep state), it means he was awake, not fast asleep. Why should he think he was fast asleep? It is because of foolishness, because of nasamajhi. The vritti ‘I slept’ was a memory caused by the merging of the chitta and the sakshi.

I had told you one thing yesterday, if you remember. I had a boil on my foot that refused to heal in spite of extensive treatment. I have had diabetes for some twenty five years now. Puss oozed from the boil for some four or six months. How was it to get cured? I will tell you about this miracle. The doctors were of the opinion that it should be lanced, but that could be done only after the diabetes became normal.

Narayana! Your chitta has got diabetes, you know! It will have to be operated, and separated from the sakshi. If you don’t cure the diabetes of the chitta – if you don’t make it normal – how can the operation be

done? How will the chitta be separated from the sakshi? How will the bhram of the chitta being one with the sakshi be broken?

Make your chitta normal first. You can call it *narmal* in Sanskrit – ‘*Narma laati*’. *Narma-sharma-sukham laati* – that, in which there is only sukha is narmal. The Sanskrit word ‘narmal’ became ‘normal’ in English. It is the birthright of English to add *aa* to any word. They say ‘Mishraa’ for ‘Mishra’, and ‘Shuklaa’ for ‘Shukla’. Yes, this is the way it is.

Very well; what we have to see is: where is the bandhan? The bandhan is neither in the chitta nor in the sakshi. Because of agnan about the *shuddha* (pure; unadulterated) swarup of the sakshi, a bhram has been created about its being merged with the chitta. This is the bandhan. To remove this bhram it is necessary to understand the swarup of the sakshi. A thing is understood when it is studied carefully. Yes! When something is examined thoroughly, it is understood properly. You people examine money matters carefully, but leave jeevanmukti to prarabdha. You think it will come on its own! My brother, the extraordinary sukha of jeevanmukti also comes from prarabdha.

Understand how prarabdha works. Prarabdha does not suddenly appear before us like a ghost or a Shaitan. Prarabdha has to create a *jariyaa* (means) to give its fruit.

Two boys were playing in the sun. One remained fit and the other got a sun-stroke. The sunlight was strong. Both boys were exposed equally, but only one was affected. Why was only one boy affected and not both? The reason is that the *upaadaana* (matter; substance) of which their bodies were made was different. One was adversely effected the other remained unaffected. The sun became the *nimitta* (causal factor)

of fever for one boy. Thus, nimittas come for illness, death, financial loss, or other things, to fulfill the prarabdha of the individual. They create sukha and dukha in the chitta.

Prarabdha, too, is not without a method. Look; if rain stops due to *samashti prarabdha* (the prarabdha of an entire group), it can be induced by a ritual called the *kaarire`shti*. If a lady does not conceive, there are rituals, like the Putreshti Yaag that will result in her having a child.

I have seen a boy – he would be twenty or twenty two now – his father would be seventy or seventy two. When the father reached the age of fifty without having any children he called Pundits from South India to do a Karireshti. He got the Putreshti Yaag done. After that his wife became pregnant and this boy was born. He is such a Dharmik boy that he is far ahead of his father in being a *sadaachaaree* (one who leads a pure lifestyle)! This is because he was created by Dharma. Yes!

Now, if a son is born under the influence of alcohol, there is bound to be some effect of alcohol in him. If a person gets a son after doing Thakurji's puja, dhyana and japa, and lives with *sadaachara* (good conduct) the child will be sadachari. The complaints made by fathers – that their sons don't listen to them – are completely baseless. Tell me, did you have the kind of lifestyle when you had your son, that your mana – a form of your son – obeyed you? Narayana! It is not right to say that you cannot be free of *kle`sha* (suffering) because of your prarabdha. Had that been the case, grain would have grown without farming being needed. People would get well without the need of medicine. Wealth would come without the hassles of business, and a man would have got a son without needing a wife! My brother,

prarabdha needs the effort of humans for it to manifest. It cannot be fulfilled without some effort on the part of the individual.

Now I will tell you something else. What is this chitta? One factor in the chitta is the *sadansha* (part that is pure existence), one part is the *chidansha* (the part that is pure consciousness), and one part is the *anandansha* (the part that is pure anand). You see what is before the chitta, but you don't see what is behind the chitta. The chitta is like a mirror. A mirror reflects everything that is before it.

Vritti means *vartana* – how you behave. According to the Yoga Darshan the *nirodha* (blocking) of the chitta is not done; nirodh is done of the chitta-vritti. For example, consider the hand to be the chitta and its movement to be the vritti. The tongue is the chitta and its speaking is the vritti. The *vaak* (function of speech) is a vritti, you know. The feet are the chitta and walking is a vritti. Thus the vyavahar of the chitta is called the chitta-vritti.

When the Shastras speak about nirodh it is about nirodh of the vrittis, not nirodh of the chitta. From the viewpoint of Vedanta, *baadha* (negation) of the chitta is done. Nirodh of the chitta is done from the viewpoint of Yoga. From the viewpoint of Bhakti, the *anurodha* (entreaty) of the vritti is done – *laalaye` chitta baalakam* – the chitta is like a child that should be cajoled.

If a child wants to pick up a knife you should shake a rattle to divert his attention. He will leave the knife and catch the rattle. The principle of Bhakti is to divert the vritti that wants to catch the objects of the senses by shaking the rattle of love for Bhagwan. It is the principle of anurodh.

The mother slapped her child. 'You are picking up the knife again and again!' she said. This is the principle of *virodha* (opposition), you know. The principle of virodh is to slap the child and take the knife away. The principle of anurodh is to divert the attention of the child from the knife, by showing him a rattle. The principle of nirodh is to give the child a habit of taking rest at home, so he does not develop the habit of going out to play all the time. He takes some rest. Yes!

You all know that the more children sleep the stronger they get. Small babies should sleep up to eighteen hours in a day. It is not good for a child to stay awake for long. This is why it is said that a child gets spoilt if he is carried in the lap all the time. *Laalaye` chitta baalakam*. Vrittis are like children; some need virodh, some need anurodh and some need nirodh.

I will tell you something more about vrittis. These vrittis have a double action. They take things from outside and keep them inside, and they bring out things that are inside. When you think that the vrittis are inactive, the seeds of durvasana remain, but the seeds of *sadvaasanaa* (good desires) don't, that is not correct. When the vrittis are inactive and sit quietly in the chitta, seeds of both durvasana and sadvasana remain. You see, you have done so many karmas in this, and in previous lives, that their accumulated sanskaras are piled up in your chitta. This is the principle of the Yoga Darshan. The Yoga darshan accepts rebirth.

Our chitta retains the sanskaras of all the good and bad actions we have done, the bhoga we have indulged in, and the deliberate thinking of different things. The question is, how can good sanskaras be awoken and how can we save ourselves from the bad ones? This is one question that rises, isn't it? We will resolve this before we proceed further.

The point is nobody can say that his chitta contains only the seeds of durvasanas. Nobody can claim that there are no seeds of sadvasanas in his chitta. There is bound to be some occasion in his life when he did something good and experienced the vritti of sukha, isn't it? It could be because he gave a glass of water to a poor man, or drew pure water from a well and poured it over a murti of Shankar Bhagwan, saying 'Hara Hara Mahadev!' My brother, he would have done something good, isn't it? Therefore, both durvasanas and sadvasanas remain in the state when the vrittis are in a deep sleep state, during unconsciousness, or in a state of *pralaya* (Dissolution).

I have seen a state of unconsciousness. In 1931 the British did a census. We were members of the Congress Party. As part of the non-cooperation movement the numbers on the houses would be erased. The Deputy Collector and the Kanungo (Registrar of rural areas) came on an inspection. They called me before them. 'Who erased the numbers written on your house?' they asked. I told them, 'Sometimes I sleep and sometimes I go out. I do not stand guard over the numbers written on my house.' I knew who had erased the numbers, but this is what I told the officers. My answers were devious. In those days it was considered clever to not cooperate with the British.

Just then Kanungo's horse reared up and he fell off. He got up at once and mounted his horse again. However, when he reached home he became unconscious. I went to see him, because of our friendship. I saw him in a state of unconsciousness. In which his body seemed to jump up into the air, and he uttered, 'Harih Om Tatsat' every time this happened. This condition lasted for five hours, till the doctor – who

lived ten miles away – came and gave him an injection. Then Kanungo Sahib regained consciousness within a few minutes.

As soon as he saw me, he said, '*Paalagee* Punditji (I bow down to you, Punditji). When did you come?' Now see; he had been uttering 'Harih Om Tatsat' for five hours, but he did not know that Punditji had been with him, stroking his body for five hours! Tell me now, where did 'Harih Om Tatsat' come from?' You see, sanskaras are present even when a person is unconscious or fast asleep.

You keep talking about the *ache`tana mana* (unconscious mind). I will tell you about it. I once had a dream that I was walking to Badrinath. A Sadhu was sitting on the path that rises from Hanuman Chatti, at the foot of the mountains. Ice had formed on his stomach. He kept lifting it and putting it on his head. It would melt and water would pour down his body. If we did not accept past births, what is the meaning of believing that the *achetan chitta* has only bad sanskaras? This is not at all logical.

A *yukti* (reasoning) is needed by which the stream of good sanskaras begin to flow – to manifest – and the stream of bad sanskaras is suppressed. When I was a child a magician used to come to our house. He would hold burning coals in his hands. I have seen this myself. He would hold out his hands and live coals were placed on his hands. I could not believe that some Devi-Devta protected his hands from getting burnt. He was a local man. I even remember his name. He would put an iron chain in fire. When it was red hot he would lift it and pull at it as though milking a cow.

I asked him to tell me the trick he used to save his hands from being burnt. Please don't try it, because it is very dangerous. In fact, I forbid

you to even think of trying it. I don't want you to risk being harmed. What he told me is that there is a particular kind of frog. If the fat of this frog is rubbed on the palms of the hands, it protects the skin from getting burnt. This is what the man told me.

So, there is a *yukti* by which fire doesn't burn a person. There is a *mani* (gem) in front of which fire doesn't burn. There is a mantra that can be used to bind fire. Yes!

Sooraja baandhoon, chaanda baandhoon, aakaasha baandhoon, paataala baandhoon, aur aaga baandhoon.

(I bind the sun, the moon, space, the nether world, and I bind fire.)

People utter this mantra and bind the fire. What I mean to say is that the *durvasanas* in our *chitta* can be suppressed. The *sadvasanas* in our *chitta* should be encouraged to manifest in our life.

Narayana! If the land is hard, it is watered to make it soft, and then it is cultivated. If there is grass, it is raked and cleared. If there are stones, they are removed. If there are worms, pesticide is used to destroy them. All efforts are made in order to produce food in the field. If you want to do the operation of the *chitta*, you must learn the method of removing its disease.

Jeevanmukti is attained primarily by the decline of *vasanas*. Yes! Please understand this well. The decline of desires is essential for *jeevanmukti*.

You will say, 'Why don't you tell us how we can suppress our *durvasanas*? How can we raise up our *sadvasanas*?' Regarding this, I will first tell you one principle. It is a small thing. Narayana! Birds are made of the *panchaboota* (five elements: earth, water, fire, air and space). So

are animals and humans. All beings are made of the panchaboota. If they are analyzed there is nothing except these five elements.

How are the forms and appearances of human beings created? What is the capacity of the heart to expand and contract? How much heat and cold can a human being endure? I will tell you something. A human being is born as a human being generally when there is *karma-saamya* (his good and bad karmas are almost equal). I am telling you the principle of the Shastras.

What does karma-samya mean? When the paapa and punya of the previous birth are almost equal, it is karma-samya. Please give your attention to this point – when they are almost equal. It cannot be absolutely equal. If it is absolutely equal the person will get *shakti-paata* (a surge of subtle spiritual energy). If a person's paapa and punya are perfectly balanced his Guru will put his hand on the disciple's head, and with his shakti he will cut away the bandhan of the chitta. This is the principle of the Yoga Shashtra.

Now you will accuse me of promoting 'Gurudom'! So, I never tell you about such things. Why should I tell you about 'Gurudom'?

The point in this is that I went to my Guruji and said, 'Maharaj, please accept me. Please give me shaktipata. Please give me your shakti.

Guruji said, 'Wait. Tell me first, are you prepared to do whatever I tell you to do? I can tell you to become a Sanyasi right now. I can tell you to go and steal something, or go and commit adultery. Yes! I can tell you to cut your throat, or command you to cut my throat. Are you ready to obey me unquestioningly? Tell me. Otherwise, how will you be a disciple?'

I told him, 'Very well, Maharaj. I will do whatever you tell me to do.'

Guruji reiterated, 'you will do whatever I say, isn't it? Come. Sit down. Wait for one hour. After that I will tell you.'

Now, that one hour was such that my relatives and adversaries were all put together and thrown out of my mind. My raaga and dvesha were absolutely removed at one go. My living and dying were thrown off simultaneously. Will my Guru keep me alive, or will he tell me to die? Will he make me do paapa or punya? All these things were separated from my chitta and thrown away. I did not know what I would do after one hour. I did not know how I would live after one hour. During that one hour my paapa and punya became equally separate from me. My raaga and dvesha became detached equally; so did my friends and foes. Yes! This is called the *karma-saamyā dashā* – the state of karmas being equally, you know. In the language of the Shastras it is called the karma-samyā dasha.

Karma-samyā, bhoga-samyā, and vichar-samyā. Yes! In this state there are no differences.

After one hour my Guruji came back. He told me, 'my child, what I am is what you are.' I couldn't stop myself from crying out, 'Maharaj, how is that? I don't understand.'

'Look,' he said, 'you have promised to listen to me and do what I say, isn't it? Look, the difference between me and you is in the body. There is no difference in the Atma. There is no difference in the chetan. Don't find reasons to object to this. All these differences are *aupaadhika* (attributes; superimpositions on the substratum). There is no difference in the Tattva.'

You see, as soon as the state of karma-samya is achieved, shaktipata happens. The channels of subtle energy called the Ida and the Pingla – that run parallel, to the left and right of the central channel Sushumna – start to get activated.

However, even before the state of *samataa* (equilibrium) comes I can show you a trick that is similar. When a baby is born there is an equal balance of paapa and punya. A baby is sukhi when the punya is slightly more, and dukhi if the paapa is slightly more. Paapa-prarabdha makes a person dukhi and punya-prarabdha makes a person sukhi. There is a conflict in your life between paapa and punya, sukha and dukha. A human birth is the result of their being almost equal, otherwise you would have become a bird or an animal – maybe a ship of the desert in Rajasthan! You know what I mean, don't you? Yes! However, you are sukhi because there is punya somewhere and dukhi because there is paapa somewhere. It is when they are almost perfectly balanced that this human form is given to us.

Look, the *srota* (spring; stream) of punya within you has stopped. The srota of paapa has opened. I want to tell you about the *yukti* (trick) by which the door to the stream of sukha is opened. Only the stream of punya-sukha should begin to flow in your life; the door of paapa-dukha should be closed. You should be able to shut the cause that allows dukha to come out, into your life. Can a yukti for this come into our jeevan or not? Aha! Narayana! This yukti can come.

Do you know that some of the people who buy shares find out from before which shares will go up and which will fall? These people get prior information. Some people who go to the races also get

information about which horse will be made to win. It is not that these things always happen by chance. People's knowledge is also helpful.

Let only the stream of sukha flow in your life, and let the opening that has become almost blocked open up wide, so that sukha flows freely. The door of durvasana in your mind has become enlarged. The stream of dukha is more full, so a dam should be put up to reduce the flow of dukha in your jeevan. Let the source of the spring be closed.

You can work to increase the production of food, but you can't work to increase your punya? You can take the trouble to take treatment to increase your longevity, but you can't take the trouble to increase your punya? Can't you make some effort to reduce the dukha in your heart? Can't you make an effort to increase the sukha in your life?

Narayana! You can work so that only the stream of punya-sukha begins to flow in your life. The stream of sukha increases and becomes a river, and the stream of dukha shrinks and dries up. There is a yukti for this, described in the Shastras. It is a yukti that Mahatmas have seen. Pay attention to one point. This is not like the sukha of Swarga, that you have *shraddhaa* (faith), and believe what the Shastras and your Guru say. This is such a yukti that you can immediately experience its efficacy!

Narayana! Narayana! Narayana! Narayana!

The human is not the individual, meaning, I am not talking about individual people. I am talking about the humans in general. A form that looks like a human, with similar physical features, is the jaati called the human being. '*Aakritigrahanaajaatih.*' This is an aphorism by Panini. That, which is recognized by its *aakriti* (form) is called a *jaati* (group; species).

Someone will say that a Brahmin, Kshatriya, Vaishya and Shudra are not identified by their form, because they all have a human form. So, why are they called Brahmin-jaati, Kshatriya-jaati, Vaishya-jaati and Shudra-jaati? Sometimes, the Vaishyas and Shudras display their choti, chandan and dress far more prominently than Brahmins and Kshatriyas. There is no difference in the formation of their nose, ears and eyes, etc.

The Brahmin, Kshatriya, Vaishya and Shudra are not jaatis; they are Varnas. Varna means social level. Manushya (human) is the jaati. The Brahmin, Kshatriya, Vaishya and Shudra are Varnas.

Why are they called Varnas?

Jaati is recognized by the akriti. The Varna is *varnavyangya*, meaning, a description is needed to identify which Varna a human being belongs to. '*Varnaad varnah, varnaad ujjyate*'. When the *varnana* (description) is given, then it is known whether this person is a Brahmin, Kshatriya, Vaishya or Shudra. It is not possible to know by just seeing them.

All right; what are the Hindu-Muslim? They are neither jaatis nor Varnas. The Muslims believe in Islam, which is a Majhab (religious Sect),

because it is founded by an Acharya, and accepts a *dharma-maryaadaa* (framework of rules as their Dharma). Hinduism is not a Majhab because Hindus do not follow the teaching of any one Acharya. It is a *samaaja* (society; community) of many Varnas and Majhabs. Hindus are followers of the Shaiva, Shakta, Ganapatya, Saurya, and Vaishnava schools of worship, and they are all called Hindus. Even those who are not included in the four Varnas are Hindus, even if they are *patita* (degraded; outcastes), isn't it? A Brahmin may be *karma-bhrashta* (degraded by wrong actions) but he remains a Brahmin and a Hindu. Just as a human being may do something very wrong, but he remains a human being. You can describe him as a patit, but you can't deny that he belongs to the human species. Another man may be a highly elevated human being, but he also remains a human.

Why am I telling you these things? This is about the manushya jaati – the jaati itself. The *manushya jaati* (human species) includes women as well as men.

The word manushya is such that women and men are both included. There are no differences in the jaati of men and women; the difference is of the *linga* (gender).

Between the Vaishnavas and the Shaivas, the difference is of the Sampradaya. Between the Brahmins and the Kshatriyas the difference is of the Varna. Between the manushya and the *pashu* (animals) the difference is of the jaati. Because of the difference of the akritis, the jaatis are different.

When the paapa and punya of the jeeva (the Atma attached to a body; an individual soul that lives on after the body dies) are almost equally balanced, the jeeva gets a human birth. Whether he is made by Khuda,

Brahma, past karmas, Prakriti, or *parampara* (succession), a human form is made of some bad and some good karmas. He is a mixture of good and bad.

If the jeeva had only bad karmas he would not get a *manushya yoni* (human form). He would be born as a moth or a worm. If there was only punya he would be born as a Devta (presiding deity; a divine power). Yet, even in that yoni there is a residue of paapa. Even for birds and animals there is a residue of punya. It is not that there is a total absence of punya in the lower yonis.

Just look around you. You will see dogs that sit on the lap of Shrimatijis (ladies), when even their children don't always get this privilege! Yes. I have seen ladies sit in a car with a dog in her lap, and tell the ayah to carry the baby.

Tell me, if there was no punya in the dog's prarabdha, would he have such good fortune? He would not. There are many such strange things that I feel ashamed to speak of. It is not that I am ignorant about them. Narayana! The amount of money spent on one pet would suffice to educate a child up to M.A. That means punya is present even in the prarabdha of animals and birds. They also get bhoga, bhoga that is not easily available to many people. Narayana, Devtas have a residue of paapa that makes them suffer. They get dukha that even birds and animals don't.

This manushya yoni is not predominated by either paapa or punya. A jeeva gets a human form when these are almost equal. The words 'almost equal' are important. They indicate that if the scales of paapa and punya were perfectly balanced, the central rod of balance – which has an opening – would open completely. When one side is lower,

meaning, when the person holding the scales twists his fist imperceptibly, some cheating is being done!

I know that many of you who are present would never have held weighing scales in your hands. I am a total rustic, you know! I know how people put their elbow on their knee when they weigh vegetables or grain. They twist their wrist slightly, and the balance goes to their advantage. The customer watches carefully, but they manage to save at least a quarter of a kilo without his knowing it.

Look; the Ida and the Pingla are the two scales, and the Sushumna is the central rod of balance. There is an opening that opens when the two scales are perfectly balanced. The *brahmee-shakti* (the personified female power of the Brahman) enters into the opening. This state of karma-samya cannot be obtained without the *anugraha* (compassion; Grace) of the Ishwara or the Guru, or a proper practice of Yoga. This is of no use to people who have acquired a false M.A. Certificate! The one who weighs is a sakshi of the weighing scale. He favors neither the left nor the right side. If he is dishonest, and favors any one side, he is not a sakshi of the *tulaa* (balance).

I will tell you another example. Earlier there was a lot of plague. Plague is a deadly disease. When there was plague in the city market, the traders would leave the city and take their shops to the villages. A cloth shop was put up in our sitting room. Cloth was sold by the yard, or foot. The men measured the yard in such a way that they would save at least two inches out of every yard they cut for a customer. They were not the sakshi of the yard; they were partial. They identified with their greedy mana, so they were not honest when they measured and cut the cloth.

What is your *saaksheetaa* (quality of being a sakshi)? I don't know the English word. What is it? One is temporary and the other is permanent. Is your *saakshipanaa* (being a sakshi) temporary, meaning, is it for an hour or half an hour? Or is it permanent, meaning, is it for twenty four hours? Please weigh yourself and decide which grade of sakshi you are – temporary, or permanent?

Now, before coming to the main topic I will tell you about two incidents of Vrindavan. The Jaipuria Mandir is very close to our Ashram. There is a well opposite the Mandir. Up to ten years ago, this well was famous for the sweetness of its water. People came from other towns to fill water and take it home. Sadhus would come, draw water from the well, drink it, and fill pots that would be put on a hand cart and taken to the Ashram of Kathia Baba. My Brahmachari, Choteji, also fetched water from there every day, for me to drink. The water was clean, sweet and fragrant. Generally, the water in Vrindavan is alkaline.

Do you know what the Municipality did? They started to build a canal to carry the water of the drains to water the fields. The water in the drains stopped flowing. A lot of slush and dirt accumulated near this well. The water in the well became brackish. Later on the dirt and slush was cleaned up but the water in the well remained brackish. Nobody wants to drink the water of that well any more.

The other incident is also about a well that is even closer to our Ashram, on the Mathura Road. The Municipality did some boring every five hundred yards, in the hope of getting sweet water in a tube well. None of them yielded sweet water. Later on an artificial lake was made close to this well. It was filled with water from the canal. Now the water of this well has become sweet! People use it gladly. Everyone drinks

water with pleasure. Narayana! There is a yukti for making alkaline water sweet. Yes! And, unless we are careful, even sweet water turns brackish!

I am telling you how a balance of karmas results in obtaining a human birth. This akriti is because of the almost equal balance of good and bad karmas. Look:

Chittanadee ubhayatovaahinee. Bahati paapaaya bahati punyaaya cha.

This is given in the Vyasabhashya of the Yoga Darshan. The river of the chitta flows in two directions. It takes things from the world outside into the mana, and brings out the things that are stored in the mana.

If you want your antahkarana to be clean you should take in things that are clean. When you start sending in pure things, dirty things will continue to come out at first, because the inner thoughts have been filled with dirt. However, they will gradually become cleaner and purer. Yes! The stream of good thoughts will burst forth.

There is a Park in Amritsar. It has a well inside. The water of this well is so sweet that people come from considerable distances to fetch the water for their homes. The authorities close the well for four months every year. Before closing it they put something inside it. I know what is put inside. We used to do the same in our village wells. We are rustics, you know! You all get tap water. In villages they put chunks of wood from an amla tree in the well so the water is alkaline. Then they shut the well for a few months. The wood of the amla tree changes the flavor of the water. Since the well is closed at the top, the effect goes down to the spring at the bottom of the well. The brackish taste of the water

disappears. I am explaining this because hardly anyone in cities knows these things.

All right; listen to something else. This is also a rustic subject. At our place we used a pair of bullocks to draw water from the well to water the crops. When well water is used for irrigation, some people use one *mote* (a leather bucket), and some use two motes at a time, to draw water from a well. If the water flows freely, even four motes are used at a time. There are wells from which people draw four motes at a time all day long, without the level of the water sinking. When water is not taken from a well, the water that comes from the spring at the bottom of the well stops its flow of fresh water. You may be aware that the more water we draw from a well, the cleaner the water becomes.

Look; now you start spreading sukha! If you want to be sukhi in your jeevan, spread sukha with an open heart. Just try!

I will tell you the principle first. It is when paapa and punya are almost equal that the jeeva is born in a human form. You are the Chairman. When two sides are equal in a difference of opinion, the Chairman's vote is the most valuable. The side on which you cast your vote will win. This is the role of the Chairman, isn't it?

Now look; paapa and punya are balanced. If you side with punya, and begin to do good deeds in your present life, the past punyas will be increased. Your punya will merge with the stream of punya, and it will start to flow with greater force in your life.

If you cast your vote on the side of paapa, the spring of paapa will gush forth, and flow strongly in your life. Just as when more water is taken from a well, the more water comes into it, in the same way, if you take

out paapa from within, talk paapa and do paapa, the stream of paapa hidden in your antahkarana will open up. It will flow more strongly. The more paapa you do, the more strongly will the stream of paapa flow in your life.

One point is that knowledge of Sanskrit has reduced these days. When I use the words paapa and punya people consider them to be utterly bourgeois! ‘Oh, what is this paapa-punya?’

I was recently invited to the house of a highly respected family. Their son told me, ‘What is paapa? What does paapa mean? I don’t understand.’ He would be about thirty five years old. He has not yet understood what paapa is! Now, these words, paapa and punya, become bourgeois, isn’t it? In the thinking of our Comrade brothers, paapa-punya are old fashioned words; and so their meaning is also old fashioned. In their opinion it is a paapa to be a Capitalist! So, haven’t they created differences? I am also telling you the meaning of paapa and punya.

There are two kinds of karma. One kind is *pataneeya* – that which pulls you to lower levels, and the other is *abhyudaneeya* – that which elevates you. These two words are also old, like paapa and punya! A pataniya, or degrading karma is like the sun sinking into the sea, and an abhudaniya, or uplifting karma is like the sun rising from the sea.

A karma hidden by a curtain, meaning, one that gives *patana* (a downward movement) is pataniya. And a karma that tears away the curtain is abhyudaniya, meaning, it uplifts.

The karma by which our *satta-mahattaa* (existence-greatness) gets hidden, our Gnan-*prakaasha* (effulgence of our Gnan) gets hidden, our

sukha-anand gets hidden, is called a pataniya karma. The karma by which these are revealed is called an abyudaniya karma.

If you want the sukha in your life to increase, you have to understand the meaning of the word punya. The word punya is made of the verbal root of *puy pavane`*.

You know that air dries a wet object. The *vaayu* (air) purifies an *ashuddha* (impure) object. If excreta is left in the open for some time, the air dries it up and it merges into the earth that is its *kaarana* (causal element). By merging into the earth that is its *karana* it becomes *pavitra* (pure, according to the Shastras). As long as it retains its separate properties it is impure. When it loses its individuality and becomes merged into its *karana mitti*, its impurity disappears. This is the principle of *pavitrataa* (purity).

When some fragrance is used to cover up a bad smell, it doesn't make it pure. The bad smell is merely covered up. The fragrance will also become a bad smell in time. It will have to be washed away with soap. The soap will also leave a scent on the hands. You know that. Cleanliness comes when even that smell goes. Only then will the bad smell covered by the scent of the soap be fully removed. Otherwise, the bad smell will only be covered; it will not have gone completely. I am telling you the principle of *pavitrata*. *Pavitrata* is not attained until the *kaarya* (the effect; the created object that is the effect) merges into its *kaarana* (cause) – the element from which is originated.

In Sanskrit the word 'punya' means *punaati* – that, which makes the antahkarana *pavitra*, makes it *nirmala* (unadulterated; pure). That is called punya.

All right, what is called *paapa*? That, by which our Self becomes *patita* (degraded), by which our Self gets hidden, is called paapa. Paapa is something that harms us and harms others. Now, what you want is sukha, and what you do is paapa. You don't want dukha to come, yet you do paapa. You want sukha, but you don't do punya.

Punyasya falamichchhanti punyam naichchhanti maanavaah.

(People want the fruit of punya, but they don't want to do punya.)

The fruit of punya is to be pavitra, to be nirmal. When a person's antahkarana is nirmal his satta, Gnan, and anand are revealed. It is the nature of paapa to cover our existence, our pure effulgence, and the pure anand that is our swarup.

Make a definition of paapa-punya. For this, establish something in your mana. If you want the spring of sukha within you to open up and begin to flow in your jeevan, spread sukha! Please give your attention to the whole point.

When water is drawn from a well, more water comes into it from the spring at the bottom of the well. In the same way, when you take sukha from your jeevan and spread it to others, sukha will flow freely in your jeevan.

Don't lock sukha in a steel almairah! Let it come out through your tongue, and through your eyes. Spread it with your hands. Take it out from within, and distribute it all round. When you distribute sukha you will, of course, get the punya for it; but more sukha, many more times of it, will pour in through the spring at the bottom of the well within. The spring of sukha – the stream of sukha – is opened by the method of

distributing sukha. Your punya increases by giving sukha. You become a *pakshapaatee* (favorably inclined to one side) of sukha.

Yes! If you distribute dukha you will get the paapa of spreading dukha. Dukha comes out of paapa. If you give dukha to others, the main spring of dukha – which is paapa-vasana – will go on increasing. Therefore, if you want to know the method for being sukhi, start to spread sukha. Sukha is obtained only by spreading it. This is a straightforward matter. It is the *upaaya* (method; means) for being sukhi.

You know what upaya means. Someone may say he doesn't know. Very well, if you don't know, you can know it now. Do you know what *aaya* (income) is? Oh, who doesn't know Ayakara Bhavan – the Income Tax Office? *Aaya* means income, and *kara* means tax. The Government imposes a Tax on your income, isn't it? Therefore, everybody knows 'Ayakara'! *Upa* means, every close to the *aaya*. Upaya means, the easiest way to increase the income in your jeevan. You people do business to increase your income and your wealth. You can also do the upaya to increase the sukha in your life.

Someone may say, 'Oh, sukha is in my life from the start'. Oh, is that so? Are you sukhi? May Bhagwan keep you sukhi always! I offer you my good wishes and give you my *aashirvaada* (blessings), that the sukha in your heart may always remain with you.

Look, if you, yourself, feel that there is a dearth of sukha in your life you will have to find an upaya to obtain sukha. If you say, 'I am, myself, sukha-swarup', that is perfectly true. You are sukha-swarup. However, your sukha-swarup goes to sleep for a little while now and then. Or, it goes on a trip to some foreign land. Your sukha goes to another region. Sometimes it is in the frying pan of some shop that sells sweets. Poor

thing; it has to endure the heat! Sometimes your sukha is cut and torn at a dressmaker's shop. Sometimes it is beaten on the anvil of a goldsmith, or cut at a diamond merchant's workshop.

My brother, if your sukha remains in the outside world there will be scraping and beating and burning and cutting! Your sukha will be made to suffer. If you open the door of the Atma-sukha, the stream of sukha will flow smoothly in your life. What is to be seen is – what are the things that obstruct your sukha?

One man told me, 'Maharaj, I do a lot of sadhan-bhajan, but nothing has happened.' I try to explain the matter to such people. 'My brother, you should not lose heart on the path of sadhan. You should not feel that there is no hope. Suppose a farmer sows grain in a field, but the crop fails – should he not try again the next year? It is foolish to stop farming because of one failed crop.' This is how I explain the matter to them.

Other people say, 'these people tried to do farming, but the crop did not grow. Those people did business, but earned nothing. So I will neither do farming, nor do business.' What does one say to such people? I have to say, 'My brother, obstacles arise in life even when we do sadhan. We should not get dejected because of this. We should not give up our sadhan-bhajan.'

Hari se` laagaa rahu me`re` bhaayee, te`ree banata banata bana jaayee.

(Stay connected to Hari, my brother. You are bound to attain Him one day.)

What am I to tell you? Among our famous Vedanta Acharyas was one called Anandbodhaacharya. I will tell you his style of explaining.

Na hi bhikshukaa santeeti sthaalyonaaadhishriyante`.

(Don't make rotis because when rotis are cooked in the house, beggars will come to ask for food.)

Na hi jyookaabhayaat aavaranaparityaagah.

If we wear clothes bugs will infect them, so take off your clothes and throw them away.

Oh my brother, if some obstructions come into your life in spite of your doing sadhan, should sadhan be given up out of fear of obstructions? No, my brother! Have courage. Have fortitude. Once you decide to put your head in the mortar, why fear the pestle?

Charaive`ti. Charaive`ti.

(Move on, continue your journey.)

There is a Seth. I will not tell you his name. He is much older than me, but he is a friend. A close relative of his told me that he is very wealthy, having at least five crores. Yet he does not keep a car. One day I asked him casually, 'Why don't you keep a car for your use?' He said, 'Maharaj, the moment I get a car there will be a line of people asking to borrow it. Once we form the habit of having a car, we can't do without it. The car has to be sent for repairs sometimes, and then it becomes a problem, so we have to keep a second car.'

What he said is true. This friend is not from Mumbai; he lives in a small town. There are many people in his town who don't have a car of their

own. If there is a wedding in their family, they would certainly ask to borrow his car.

Listen to another story. There is a gentleman who has a very expensive car, but he does not keep a driver. 'These days we have to pay a driver three hundred and fifty or four hundred rupees,' he said. 'Then, the drivers steal petrol and machine parts to make money.' The strange part is that he does not have the courage to drive the car himself! The car has been standing in the garage and the wheels have begun to erode!

I know another Seth who fears being asked for anything. He has some ten or twenty cars for himself and his family. One dilapidated car is kept specially for sending on the duty of any outsider who asks to borrow a car. The condition of the car is such that it breaks down on the road. The person never asks him for a car again! He is a very wealthy man, but when asked for the loan of a car he tells the driver 'take that car when you go on their duty.' This is the fear of being asked for some help!

I was telling you about my friend who has five crores, but refuses to keep a car. Why? He is afraid that people will want to borrow it. He stands at the bus stop in that small town. People see him and laugh at his stinginess. That is natural. When his son reached a marriageable age, the prospective bride's family rejected the proposal. 'Do you expect my daughter to sit on a tonga when she wants to go anywhere?' they asked. Ultimately, he had to buy a car to get his son married to a girl from a family of their status.

Narayana! If you see it, there is indeed wealth of not five crores, but much more in your house! You have infinite wealth, but you are so

afraid that people will ask you for something that you don't wear good clothes or eat good food! You are stingy with yourself and with others. You have reservations about distributing sukha. This reservation doesn't constrict only your mana, but through the *upaadhi* (attribute) of the mana, it also constricts your Self.

In Sanskrit, *sankuchita* (constricted) means that, which has shrunk, become smaller. In Hindi it is used as being embarrassed, diffident, or afraid. Your mana has *sankocha* (hesitation) in spreading sukha. This fear leaves you constricted. If you wish to open up the source of sukha, begin to spread sukha to others. This is what I told you at the conclusion of yesterday's *pravachana* (discourse). If you want your punya to be increased, the upaya for this is to give your vote to punya first, and start to spread sukha to the best of your ability.

There is another thing. Dukha comes to harass you. It is like a gangster; it is not your swarup. It is not of your family. It comes from outside and gets attached to you. In Sanskrit this is called '*adhyaaropa*', which means, it is attached to us. It means that one object is superimposed on another. '*Adhi*' means 'on top' and '*aaropa*' means, to superimpose. You have done an adhyaropa of dukha on your Self. You have developed a friendship with a rascal with whom you have nothing in common. It is a ruffian that is neither your *svabhaava* (nature) nor your swarup. It sullies your anand. It dims your brightness. It breaks up your satta.

There is a friend who comes to meet me sometimes. He is very jovial. If someone speaks of a Seth, he says, 'Oh, he is this Seth's chamcha.' Do you know what a *chamchaa* means? This is not hidden from the people of Mumbai! All right, I will clarify it for you. Chamcha means a spoon.

What does a spoon do? It puts into your mouth the food you want. For example, to bring customers for the Seth's profit, women to give him pleasure, and others who get trapped by the Seth's schemes. This is the job of a chamcha.

This dukha is not a member of your family. It is not a friend and well-wisher. It is like a ruffian who comes to create trouble for you. Your being dukhi is not you. You are yourself, the swarup of sukha. Your sukhi Aham ('I', as an individual) is your family. To spread sukha is your job; in fact, it is your duty! Yes! You yourself are Gnan. Your closest relative is the Gnan-Aham. Even that is not actually of your family, but it is the most closely related to you. There is no *gnaaneepanaa* (pride of having Gnan) in Gnan. There is no *sukheepanaa* (pride of being sukhi) in sukha. This dukha is absolutely *vijaateeya* (of an alien group) *dravya* (substance).

If some alien object enters our body – a thorn gets into our foot, or a bullet from a gun into a limb – our body cannot tolerate it. It cannot absorb anything foreign. It swells up to throw out the foreign object. It becomes inflamed. It has to be operated upon, isn't it?

My brothers, dukha has entered into your swarup like a bullet from a gun. It has been forced into it from outside. It is not internal. You believe it to be your swarup, your close relative, and attach it to your Aham. That is all. The Aham becomes dukhi.

What am I to tell you? If you want to increase sukha in your life, and you want to increase Gnan, you should accept a *krama* (serial order of progress). Don't get a false M.A. Certificate and tell people you are a double graduate. You will find it very painful if you get caught, and you will be caught! You cannot escape the hands of Yama Raj (the presiding

deity of Death). It is Yama Raj who gives the ruling of sukha and dukha. The law catches the cheats. The one who judges you is not blind; nor is the Constitution blind! It will catch your false Aham and you will have to suffer when it is caught.

Therefore, you should accept the *sopaana* (step-ladder) of the Sampradaya. What is a sopan? Sopan means a step ladder, a *shre`nee*, meaning, a series of steps. Accept the step by step method of the Vedanta Sampradaya. Some people think, 'I have reached the level I needed to reach.' They want to descend. The person descends to a lower level.

When you do anything dishonest, when you steal or deceive, do you do it as being a sakshi? At that time you become one with the thief, the cheat and the deceiver.

There is a difference between the principle of Vedanta and the Sampradaya of Vedanta. You listen more to the principle of Vedanta, because you have become *dharma-nirape`ksha* (having no need for Dharma). This is why you obtain scant knowledge about the Vedanta Sampradaya.

What is the meaning of the word Sampradaya? *Sam* means *samyak* – totally. *Pra* means *prakrishtha* – the best. *Daaya* means *daaya-bhaak* – that, to which you have a right. Thus, sam+pra+daya means, to obtain in full, the best Gnan, to which you have a right. Just as a son has a right to his father's wealth, a disciple has a right to his Guru's wealth of Gnan. This right is not because he is born of the sperm and ova of his parents. This Gnan is put into the ear of the disciple, and the disciple's mana is elevated according to the Gnan. I am telling you this clearly. Sampradaya means, a *krama* – a sequence – of sadhan. In Sanskrit the

word 'krama' means *kramopaadanikshe`pe`* – to step forward, to progress, to climb the step ladder step by step.

Look, your karma, your mana and your buddhi – these three abide in your individual body. Does your mana make a resolve to obtain what your buddhi tells you is right and proper? Do your indriyas get activated at the prompting of your mana? Three people live in your house. The question is whether they have the same goals or not. These three – the buddhi, mana and indriyas – are in your shareer. If you want, you can make it five. Decide about your family. If unity is missing in a family, can that family live happily? If your wife, your parents, your son and daughter-in-law, your brother and sister quarrel among themselves, do you keep watching them as a gavah? This being an uninvolved spectator will not do. You will have to be on the side of either your mother or your wife.

Ve`da puraana santa saba saakhee.

(The Vedas, the Puranas and the Sant-Mahatmas are all sakshis.)

Saakhi means sakshi. Sakshi means gavah. You live in the family as a gavah, so make your family coordinated. Let your indriyas do only what your buddhi tells you is right. Your mana stands between your buddhi and your karma. Let the resolve of your mana be in keeping with your buddhi and karma. When your jeevan is consolidated you can experience being the sakshi correctly.

This is the Vedanta Sampradaya. It is called *shama – dama – uparati – titikshaa – shraddhaa – samadhaana*. (Shama means restraint of the senses. Dama means restraint of the mind. Uparati means having no interest in worldly pleasures. Titiksha means enduring something

without getting agitated. Shraddha means faith, and samadhan means all doubts being cleared.) Oh, you remember these; they are called the *shat-sampatti* – the six valuable assets.

Establish shat-sampatti in your antahkarana. Let your mana, buddhi and indriyas be coordinated. Bring them into accord first, and then detach yourself from them and watch. They will dance, sing, and smile as they present bhoga before you. The way to increase the sukha is to do the punya of spreading sukha. When a natural connection, a consistency is established in your jeevan you will walk on the path of *vaasanaa-kshaya* – decline of avid desires.

When you walk on the path of vasana-kshaya, jeevanmukti will kiss your feet! You absorbed the sanskara of Swarga, Vaikuntha and Goloka, and your mana began to believe that Mukti is obtained only after death. Actually, the meaning of jeevanmukti is that in this very life, you savor the sukha of the Brahman! The method of savoring sukha is that you spread it. Distribute sukha, and see how your antahkarana becomes the source of the stream of sukha!

Narayana! Narayana! Narayana! Narayana!

The present outlook of people is such that if it is explained that effort and enterprise can achieve anything, it is like stating the obvious! It is like grinding something that has already been ground. Space ships go to the moon. They are being sent to Mars. Rockets are sent off into space. Things that could not be imagined twenty five or fifty years ago are happening, and it is due to the effort and enterprise of people.

Vedanta is not a principle that is dominated by past karmas or the fruits of actions. From the viewpoint of the principle, Vedanta does not tolerate even a primary dependence on the Ishwara. I am not talking about the Vaishnav or Shaiva principles; I am talking about Advaita Vedanta (the quintessence of the Vedas that reveal the non-dual essence of the Brahman that is not separate from the Atma, and is the substratum of all that exists). From the principle of Advaita (non-dualism), the Purusha (Supreme Being, the Atma in all) cannot tolerate dependency. This is the nature of the Purusha. Through *paurusha* (human endeavor) a person can obtain whatever he wants.

If we think of the principles that are *karma-pradhaana* (dominated by karmas) among the Indian philosophies, Jainism is the strongest advocate of karma. Among the Vedic schools of thought karma is predominant in Poorva Mimansa. The Jains believe that through *saadhanaa-tapasya* (effort for spiritual progress – asceticism and penance) a human being can overcome the fruits of karmas done in the past birth. He can even reach the status of a *veetaraaga* (one who has risen above raaga-dvesha). They have no need of an Ishwara to do

kripaa (Grace; compassion) on them, to purify their antahkarana. In fact, they don't even believe in an Ishwara.

Neither do they make any effort to get *kripa* from a *teerthankara* (enlightened Mahatma who is not subject to rebirth) for the purification of their antahkarana. A Tirthankar gets established in his shuddha swarup as soon as he becomes a Tirthankar. He does not come back to do *kripa* on anybody. A human being has to make the effort himself. This is the principle of the Jains, who are karma-vadis – believing in the principle of karmas. Karmavadi and veetaraaga are those who take the decision to be pure, and free of raaga-dvesha.

Now, see the Buddhists. They are also karmavadis, but their priority is the removal of vasanas. The status of a Buddha (Enlightened Master) cannot be attained without being *nirvaasana* (free of desire). They also believe that effort is necessary to become free of desire.

In the Charvak philosophy there is no question of past karmas or anything beyond death. The Buddhists and the Jains accept past karmas and rebirth, but the Charvaks accept neither. They believe a human being lives this life only according to his paurush.

Believers of the Poorva Mimansa say that if a person becomes a *dharmaatmaa* (one who adheres to the strictures of instituted Dharma) completely, doing the prescribed rituals etc, he gets the fruits of Dharma. I also want to make it clear that they do not accept Dharma as a form of *sanskaara* (something that leaves a subtle subconscious impression). It is the Naiyayiks – the followers of the Nyaya Darshan – who accept Dharma as a sanskara. The *vihita* (prescribed) actions done according to the rules refine the antahkarana, and that is called Dharma. The *nishiddha* (forbidden; prohibited) actions give sanskaras

that are called *adharma*, meaning, that which is contrary to Dharma. Dharma-adharma stay in the antahkarana. This is the principle of our Nyaya and Vaisheshik Darshans. They also believe that Dharma-adharma are the result of actions. The kind of work you do creates that kind of sanskaras in your hriday. An *adrishya* (unseen effect) is created.

Followers of the Poorva Mimansa do not believe Dharma-adharma to have an *adrishya*. They say that doing the *vihit* karmas is Dharma. Whatever *vihit* karmas are done, meaning the karmas prescribed by the Shastras, it is Dharma. Forbidden karmas are *adharma*. If the *vihit* karma-dharma cannot give its fruit here, an *apoorva* (fruit given in future) is created. It gets attached to the *kartaa* (doer of the action) and gives the fruit later. To them karma has great importance.

I will tell you about the importance of karma in the Poorva Mimansa Darshan. They say that *paurush* is effective up to the stage of *prapancha-sambandha vilaya* – the disappearance of the relationship with the interactive world, not the *vilaya* (disappearance) of the *prapancha* (interactive world) itself.

Yoga accepts *prapanch-vilay*, but the Mimansa Shastra does not accept it. They say that the world has always gone on in the same way and always will. There are the same *panchabhootas*, the same women and men, and Creation goes on. People die and babies are born. The world goes on. *Na kadaachidaneedrisham jagat*. Where does *paurush* end, in their opinion? They say that the relationship – or connection – of the Atma with the *prapanch* should be destroyed. The effort of a human is to break the *buddhi* that accepts the connection between the Atma and the *prapanch*.

Now see the viewpoint of the Sankhya Yoga. The quintessence of the practice of Yoga – of *yogaabhyasa* – is totally the effort of the individual. *Yama – niyama – asana – pranayama – pratyahara – dharana – dhyana – samaadhi* are the eight steps of Yoga. (Yama means self-restraint. Niyama means self-imposed discipline. Asanas are specific Yogic postures. Pranayam means breath control exercises. Pratyahar means withdrawing the senses from external objects. Dharana means holding in the mind. Dhyana means meditation. Samadhi means a state of deep meditation, like a trance.) Yogabhyasa is predominated by paurush. This is not like the Ishwaravadi (those who depend totally on the Ishwara), like the Naiyayiks. The Vaisheshiks are considered to be *ardha-naastika* – half atheists!

I will tell you something about Ishwara-anugraha, about the Ishwara's compassion. I'm telling you about those who believe in the Ishwara. You would have heard adages like 'even Khuda does not help those who don't help themselves' and 'nobody makes a profit without taking some risk'. It is quite true – some risk has to be taken if a profit is to be made; and, the Ishwara doesn't help a person who does nothing to help himself. How is it possible for any young man to think, 'Let me just laze round here. Whatever is to happen will happen'?

Yuvaa aashishtho dridhishthah.

A person who is young, has hopes, and is set firmly to reach his goal can never say, 'let whatever happens happen'. Isn't it so? Now, Maharaj, if a young *saadhaka* (spiritual aspirant) does not think or say this, how will his *paurushatva* (qualities of paurush) be revealed? How will a person's paurush be seen? Yes, if he gets T.B. or some such illness and

is bedridden, he may lose hope and say, 'let whatever happens happen'.

Are we born only to spend our life enslaved by our vasanas? It is the job of a young man to oppose with all his power any attempt to make him subservient or enslaved. Youngsters must face conflict. Escapism is for the weak and elderly.

Now, I am an escapist. What am I to tell you? Whenever someone does something that is against my mana, it distresses me. I feel distressed if anyone weeps before me. I feel distressed if anyone loses his temper or quarrels in my presence. I feel a swelling in my heart. There is nothing I can do, except withdraw. I say in my mind, 'well, my brother, you can keep fighting; you can die fighting. If you want to weep, go on weeping.' I have to think on these lines and become aloof, because my heart does not have the capacity to oppose anyone. A young man, however, cannot possibly think this way if he wants to show his paurush and be free of enslavement.

Look, enslavement is not only of a person. It is also of our vasanas. When our mana drags our shareer on the wrong path we become a slave of our mana. How can any young sadhak become a slave of his mana? '*Yuvaa aashishtho dridhishthah.*' A person who is young, has high aspirations, and is firm in his sadhan for obtaining his goal cannot accept being the servant of the vasana in his mana. How can any sadhak think, 'I will do whatever my mana says'?

I suggest you read the second part of the 'Yoga Vasishtha'. The first part is on vairagya. The second part is on *mumukshu-vyavahaara* – how a mumukshu (one who wants to be free of the cycle of rebirth) should interact in the world. In this Guru Vasishtha explains to Bhagwan

Ramachandraji – *samyak prayoktaat sarve`na paurushaata samavaapyate`* - if anybody in this world makes full use of his paurush he can create a new *srishti* (universe), just as Vishwamitra had done, in competition with Brahma.

Since he is the *sadansha* (the part that is the Sat, pure existence) he can be *sarvaakaara* (all forms). Since he is the *chidansha* (the part that is Chit, consciousness) he can be *sarvagna* (all-knowing). Since he is the *anandansha* (part that is anand), he can be *sarvabhoktaa* (the one who experiences everything). Since he is advitiya he cannot be overcome by any other. Paurush inevitably manifests in the life of a sadhak. Up to the present time, anyone who has achieved anything has done so through paurush.

Manifest paurush in the right way; bring it into your life.

There was a farm laborer who sat down in the shade of a tree to eat his food. When he got up to go back to his work, a large bird came and ran into him. He caught the bird and took it to the market to sell. He got twenty rupees for it. 'Oh, what do I get for working in the field all through the year? This is a much easier way of making money. I will catch any bird that collides with me and sell it.' He sold his oxen and gave up farming. He would walk in the forest hoping a bird would come to him again. That never happened. The man died of hunger.

When you leave things to chance, hoping it will be done somehow or other it is certainly not a wise thing to do. You cannot go to the moon by chance. You cannot send a spaceship to Mars by chance. Nor can you overcome an enemy by chance, whether the enemy is an external enemy or an internal enemy. Do paurush. Any purpose is achieved by paurush.

I only know about rustic matters. During the monsoon, the rainwater spreads all over, gathering at the lower level of the field. What does a farmer do? I have done farming, you know! For two years it was completely my responsibility to farm the fields of my family. My grandfather died. I was the only male member in our family. I dug the earth with a spade and sowed grain with my own hands. I grew several crops. Now, when it rains, we make a channel for the water with a spade. The water is directed to whichever field we want it to go to. Very little paurush is needed for this. There should be an incline in one direction.

When the rain of vasanas falls on your antahkarana, is it that only bad vasanas come? Don't you get good thoughts also? Please pick up a spade and create an incline towards good desires!

'Samyak prayoktaat sarve`na paurushaat samavaapyate`.'

Paurush means *saadhanaa* – effort for spiritual progress. Teaching that tells you to give up sadhana is not helpful in your *pragati* (progress). Pragati means, to progress. You people read a lot about progress in the newspapers. *Gati* means movement. Pragati means to move ahead in a good direction, to progress towards a virtuous goal, towards something lofty.

Earlier the word *unnati* (ascending; rising higher) was used more often. Unnati means, to rise higher. When the goal is Swargaloka, or Brahmaloaka, or Vaikuntha, it is called unnati. When the subject is progress in this world, the word pragati is used. Actually, gati can be forward, upward, or in any direction.

Look, through paurush you can obtain anything, from money to Vaikuntha or Moksha. What does it mean to do paurush? I will tell you about my childhood. Carpenters used to come to work in the house whenever any woodwork had to be done. Sometimes it was making a plough, or a yoke, or a window, or some shelves, etc. I would watch them with great interest. I would also pick up a saw or hand sander and try my hand with it. Once I used a chisel and cut off too much wood. I tried to use a saw, but could not cut in a straight line. The saw got stuck. One of the workmen told me, 'You will spoil everything this way. Look, this is the way to use a hatchet. This is how a saw is held, so it cuts straight.' He taught me all this when I was very young. Thus, one method is to learn, and then do paurush. The other method is to do paurush without being taught.

There is a young man who learnt Business Management in America. They give teaching about special methods of doing business. Now, he learnt all this in America and he wanted to do business in India. He was very proud of his knowledge. He was full of new ideas and plans for changing the system. People told him, 'You have been taught according to American conditions. You should understand the conditions here before making changes.' The boy was obstinate. He was the son of a rich man. When he refused to work under someone to learn the local conditions he was told to experiment with one or two lakh of rupees and see. He did so, but incurred a major loss. Only then did he understand that book knowledge is not enough.

We should spend time with knowledgeable, experienced people and get a grasp of the situation. We should not try anything new without understanding all aspects of the work.

Upade`kshyanyi te` gnaanam gnaaninashtattvadarshinah.

(Gita 4. 34)

(The Gnani Mahatmas will give you teaching about the Paramatma-Tattva.)

Look, if you want to be a doctor you have to train under a senior doctor. If you want to be a lawyer you have to work under a senior lawyer and learn, isn't it? Yes! If you want to do business you have to learn from a successful businessman. However, if you want to do sadhana you will do it on your own, according to what your mana tells you!

The fact is that you don't have a proper idea about the things you can get from doing sadhana. You don't even know in which direction you have to go. Narayana! To not obtain the benefit of the experience of a Mahatma who knows the intricacies of sadhana is to cheat yourself, you know.

I will tell you about a childhood mistake of mine. I used to go to a junior school in a village that was about a mile and half from my village. There was a good road by which I went. After going on that road for a few days I became very smart! I decided it would be shorter, and therefore quicker, to go across the field round which the road wound. Now, millet was growing in the field. The crop was higher than I was. I felt that if I walked straight I would be bound to come out on the other side, on to the road. I confidently went into the field, but got confused about the direction. No matter which way I turned, the field seemed to have no end.

I began to cry and shout for help. A farmer heard me and came to my rescue. He took my hand and led me to the road. 'Look,' he said sternly, 'don't ever try to go through a field of millet again.'

City people don't know about these things. The leaves of sugar cane are so sharp that the skin is cut badly if we go close. It is extremely difficult to come out unhurt if you go into a field of full grown sugar cane. To walk on a path it is necessary that the path is known. It should be a path that is shown to us by an experienced person.

Now, you see, both good and bad vasanas come into the mana. If you make your mana inclined towards the good vasanas even the bad vasanas will merge into the good ones. If you take the side of your bad vasanas, however, even the good vasanas will merge into the bad ones. An effort has to be made to turn your mana in the right direction.

One gentleman told me, 'I have a vasana for wealth.' I told him, 'If you have a vasana for wealth, you should do farming or some business, or take a job, as per your ability, but do it within the law.'

'No. I will not be able to work within the law,' he said. 'I want to get rich quickly, so I will have to cheat people.' Now, tell me, what was I to say to him?

A man I knew came from a village where he was working for a good man I know. I wondered why he had left such a good job. I had a letter written to his previous employer, asking why the man had left his service and come to the city. The man wrote back saying the man had not done anything wrong. He had not stolen anything or had any trouble with anyone. 'The thing is that he wants to become a millionaire overnight. That is why he left the village to go to the city.'

The man may want to grow rich overnight, but that doesn't happen. His debts will keep growing. If he works within the law and lives prudently, how will it be? In sadhana, krodha, kama and lobha are permissible within the *maryaadaa* (ethical framework), but kama for another man's wife, lobha that leads to robbing, and krodha that results in violence are not acceptable.

Let me tell you a little about the Ishwaravadis, otherwise many of the people present will feel disappointed. I will tell you a little about all the Vedic Bhakta-Sampradayas in our country. The Vedic Bhakta-Sampradayas! Shri Vallabha Acharyaji Maharaj has given elaborate descriptions of Bhagwan's anugraha, but he has divided bhakti in two sections. Have you noticed this or not? He said that there is maryada bhakti and pushti bhakti.

Maryada bhakti must be done according to certain rules. It entails considerable Purushartha – touch this, don't touch this; eat this, don't eat this; stay this way, don't do these things, etc. Shri Vallabhacharyaji's path is the *maarga* (path) of anugraha, of *pushti* (growth). However, Bhagwan does not give pushti unless the maryada marg is followed first. The people in Mumbai will be familiar with this.

All right, I will tell you about Shri Ramanuja Acharyaji Maharaj. His is the path of *mahaa-vishvaasa* (great faith). He calls his path of sadhan the Maha-vishvas marg. If a sword cuts off the head, it is the Ishwara who cuts it. Have *mahaa* (great) *vishvaasa* (faith) in the Ishwara. In this, the *kalyaana* (spiritual good fortune; liberation) will be yours. He also believes that *bhakti* – *sharanaagati* (loving devotion – taking refuge in Bhagwan) is the fruit of Maha-Vishvas. He considers Kriya-Yoga (linking actions to the Ishwara) to be an *anushtana* (ritual of worship). To do

puja in a Mandir, have a vertical *tilaka* (auspicious mark) of *chandana* (sandalwood paste) on the forehead, eat only permitted items of food, etc are the anushtana of Kriya-Yoga. The Sampradaya of Shri Ramanujacharya is the Sampradaya of Maha-Vishvas. Many of my relatives, my mother included – have been initiated in this Sampradaya.

The Swaminarayana Sampradaya is very similar to the Ramanuja Sampradaya. Now, when our relatives came to our house they had a vertical chandan tilak on their forehead. Shaivas apply a horizontal tilak of chandan. Vaishnavas have a vertical tilak of chandan. Even in the vertical tilak there are many variations, but I will not elaborate upon them now.

My relatives used raw mango to wash their utensils. They would put up a curtain so that nobody could see the food being cooked for Bhagwan's *bhoga* (food offered to Bhagwan). They were very particular about this. They were afraid that the eyes of a dog or a woman who has her periods may fall on the rotis. This is an anushtana of Kriya-yoga. First there is paurush and then there is Maha-Vishvas.

'Ananyopaayasaadhyatve` mahaa vishvaasapoorvakam.'

This is the principle of people who believe in the anugraha of the Ishwara – Kriya-Yoga and sharanagata. No other is involved in this.

In the Gaudeshwara Sampradaya it is believed that Bhakti is of two kinds – *vaidhee bhakti* and *pre`ma lakshanaa bhakti*. Prema lakshana bhakti is also of two kinds – *raagaanuga bhakti* and *raagaatmikaa bhakti*. Ragatmika bhakti is of the *nitya siddha bhakta* – the bhaktas who are eternally established in Bhagwan's bhakti, like Yashoda and Radha. Raganuga bhakti is done by *manava-siddhi*, meaning, human

beings who have achieved Bhagwan's bhakti. However, before reaching this stage they have to do Vaidhi bhakti, meaning vihit bhakti.

You would be going for the darshan of Bhagwan Radharamanji of the Pantha of Chaitanya Mahaprabhu. If you touch the *poojaaree* (priest who does the puja), the poor man will have to go out of the Mandir at once. He will bathe, change his clothes, put on a fresh tilak, and then come back to the Mandir.

Similarly, in the Sampradaya of Nimbarkacharyaji Maharaj, there is a *saadhana-bhakti*, and a *rasa-bhakti*. The Haridas group has *rasa-bhakti*. The ordinary Nimbarkas do japa of the *ashtaadakshara mantra* according to the Kramadipika, and also of some other mantras. They also do dhyana and Bhagwan's puja.

I am telling you about the Ishwaravadi Vaishnavas. It is the same with the Shaivas. Shaivas stay at our Ashram. They wear a *moorti* (image) of Shivaji on a thread round their neck. Ramanuja Vaishnavas stay at our Ashram, Vallabhi Vaishnavas stay at our Ashram. I know their habits.

What I mean to say is that in spite of having so much vishwas for the Ishwara it is necessary to first do sadhana.

You cannot leave farming to the future. You cannot leave your business or job to the future, thinking, 'whatever happens will happen.' Is it not so? Yet you leave your mana to the future! Do you think this is a wise thing to do? The time of sadhana is meant for bringing the force of your vasanas within the framework of maryada, within the framework of the *vidhi* (rules). It is to make paurush adhere to the Shastras.

Sadhana must be disciplined. This is where the path of the diminishing of desires – of vasana kshaya – begins. How can I explain to you how

enjoyable it is, when sadhana is done in an orderly way? The pleasure of worldly bhoga is nothing by comparison. Those who have not done sadhana – who have only done bhoga – know the pleasure of a boil bursting. A man feels some relief, but he does not know the comfort of a healthy body. Good health is another thing, and the easing of discomfort when a boil bursts is another thing altogether. They are completely different. A healthy body is totally different from the easing of discomfort when a boil bursts. If water has accumulated in an inflamed boil the person feels great relief when it is removed. However, this comfort is completely different from the anand of being free of ailments.

People say, ‘I have got this habit since my childhood.’ Oh, if you have got the habit it is because you made it a habit.

Aabaalyaad alamabhyastaih shaastra-satsangamaadibhih.

If you have not studied the Shastras or done Satsang since an early age, that does not matter. Start today. Today is the auspicious day of your life. Today is the *mangalaacharana* (auspicious beginning) of starting your sadhana. It is the day to accept the *shubha* (auspicious) *sankalpa* (resolve). Declare today, that you will give up all bad things henceforth. Say it right now, at once! *Gunaih purushayatne`na. Saurathah sampadyate` hitah.* Come, try to inculcate *guna* (virtues; good tendencies) and make an effort. You will get what you want. Don’t accept becoming the slave of your vasanas.

*Paaratantryanivaaranaaya svotsaahasampaadito manovaak
kaayajanyah purushavyaapaarope`kshitah.*

The opinion of the Jeevanmukti Vivek is that this subservience must be destroyed. Stand firm. Just as a young man stands firm against his parents on some issue, stand firm against your mana. Tell your mana 'this is what I will do. What will you do about it?' Isn't it? Stand up against the dominion of your mana with all zeal, knowing that you will succeed. The mana is our servant.

An officer in Charge of a Police Station became drunk. He was not in his senses. He tried to go out of the Police Station, but the sentry stopped him. He had ordered his sentry to stop him from going out of the Police Station whenever he got drunk. 'How can I do that, Sir? You are me senior Officer. I am just an ordinary constable.'

'Forget all that,' said the Officer. 'You are to stop me if I try to go out when I am drunk. That is an order.'

When you lose your head you are compelled to obey your servants. When you are in your right mind your servants obey you automatically. Do you belong to your mana, or does your mana belong to you? This is imagining a relationship where none exists.

Three things should be kept in mind. The sakshi Atma is *asanga* (unattached). This is a matter that is connected to sadhan, you know. It is asanga, meaning, if other people want to stick to the sakshi Atma they cannot do so. The Atma does not get attached to anything, not even in the deep sleep state. 'I had a good night's sleep today.' 'I did sleep, but not soundly.' The sakshi sees even the different states of sleep, but does not catch any of them; it is always asanga.

When the *asangataa* (state of being asanga) of the sakshi manifests in the vrittis of the antahkarana the person gets vairagya. The vrittis

become free of raaga-dvesha. Raaga-dvesha remain as long as the vrittis have *karma-sanskaara* (the subconscious impressions created by karmas). Vairagya dominates when there is a predominance of the asanga sakshi in our vrittis. Having vairagya means that raaga-dvesha are weakened. This is a technical word of our Shastras.

When vairagya comes into the antahkarana it reduces raaga and dvesha. Equanimity of outlook is achieved. The person sees friends and foes with equal objectiveness. *Samataa* (equanimity; equilibrium) in vyavhar, vairagya in the antahkarana, and *sakshitaa* (the state of being a sakshi) in the swarup – these are the three levels of a person who is a sakshi.

If you are *vishama* (unfair; biased) in your vyavhar – meaning, if you favor a friend and are unfair with your foe – it means that you have raaga-dvesha in your chitta. Then you are not a sakshi. Such a sakshi is not a true sakshi; he is a koot sakshi, a false witness, a *pakshapaati* (one who is biased). He is either on the side of raaga or on the side of dvesha. A pakshapati is not a sakshi. That is why it is often said about a witness, ‘he is a relative of the accused’. Or, ‘he has been bribed to speak in favor of this side.’ A sakshi should be *nishpaksha* (neutral; impartial). His name should not be on the Black List.

I will tell you something. I don’t know if it should be said publicly or not. I have a friend who is a highly placed officer of the C.I.D. He is in India. One day he asked me a question. ‘Maharaj, when a person does Satsang does it make a difference about stealing or being dishonest in his dealings or not?’ He even told me a name. ‘This man is a well-known *satsangee* (one who is involved in organizing Satsangs), but his name is on our Black List. He imports as well as exports stolen goods. He is very

well-known in the Satsang circles. This is why the question came to my mind, about whether Satsang has any effect on a person's inclination for wrong-doing.'

Now, my brother, Satsang should at least have some effect, is it not? When you are a sakshi, a drashta, asanga, from where will raaga-dvesha and pakshapat come? When you go on the side of either raaga or dvesha, you are not a sakshi.

E`vam purushakaare`na. Do paurush with your *vaanee* (faculty of speech). Speech should have three virtues – you should always keep this in mind. One is that your vani should be Satya. You should adhere to the truth. The second is that it should match your understanding. The third is that it should give anand; it should be beneficial.

You can say: you are Sacchidananda so your speech should also be Sacchidananda. When your vani speaks it does not speak independently. When you combine your Self with your vani your virtues should be seen in it. You are Sat, so your vani should be Sat. You are Chit-gnan, so your vani should have samajhdari. You are anand, so your vani should have *hita* (that, which benefits).

If your vani does not have hita, but it has samajhdari and satya, it can be used to mislead your enemy. If your vani has satya and hita, but not samajhdari, it can harm your friend. If your vani does not have satya – it has samajhradi and hita – how long can you hide the truth?

Manovaakkaayajanyah purusha – vyaapaaro ape`kshitah.

Let your mana be Sacchidananda. Let your vani be Sacchidananda. Let your actions and behavior have Sacchidananda.

Look, if your jeevan is going on according to shubha vasanas, I thank you. If your ashubha vasanas are taking you towards danger you should gain mastery over them. All of you know that there are some Sadhus who dress elegantly, arrange their hair and robes, and sit on a *simghaasana* (throne) among people. They seem to be very noble externally, but who will tell us what they are like inside?

I will tell you about the Sadhus who live by the Gangaji. Please don't feel scared. When they see a corpse floating in the river they jump into the water and catch hold of the corpse. They remove the cloth it is covered with, and let the corpse float on. They wash the cloth in the Gangaji to remove the smell, and use it as a loin cloth. They don't need to ask anyone to give them a loin cloth. Such Sadhus sit on the banks of Gangaji, you know. They take the cloth that covers the corpse and use it as a loin cloth. The corpse is left to float on.

Corpses float in the river of vasanas. Let go of the rotting, smelly corpse that flows in the river of your vasanas. *Vaasanaa* means the same – that, which has a *vaasa* (foul smell). Wash away the smell that clings to the cloth. Both goodness and badness flow in the river of your desires. Take what is good and give up what is bad.

When your child wants to eat earth, don't you show him a laddoo? 'Oh, my son, laddoo is the thing to eat, not earth!' If he picks up a gold ornament and is about to throw it out of the window, you will show him some toy and take the ornament from him. A child should be dissuaded from a wrong desire, and encouraged towards a good desire. What is the way to do this? It is not by getting angry!

Samataa saantvanaaya raagayati shanaih shanaih,

paurushe`na prayatne`na laalaye` chittabaalakam.

This chitta of yours is like a little *baalaka* (child). This chitta-balak should be given a little pampering. Instead of becoming angry you should explain the matter gently. Give it the habit of doing good things. Narayana! This is the *yukti* for taking your *mana* towards *shubha karmas*.

One day I went to see a television factory. Seths give me great *prema*. One of them took me to see his factor where they made television sets. First they made me move, stand and walk, and took my picture. Then they showed it to us. I saw my own spectacle! I had no idea that such a thing would be done. I saw how my hand moved, how my tongue moved, what I said, how my head moved, etc. I saw this on television. I also heard myself talking. Sometimes I put up my specs on my head. I saw this on television.

All right. When they took me inside to see the workshop, I saw that all the workers were girls. Each girl attached a particular wire to the set that came before her. The machine moved ten places, with a girl attaching one particular wire at every stop. I asked the Seth – I have known him since he was fifteen years old – why he employed only girls in this department. He said, ‘Maharaj, it is my experience that men get bored if they have to do the same task again and again. They don’t concentrate, and they make mistakes. Girls are used to sewing and threading. They don’t get bored. They do their work attentively even when they chat and laugh. Their *mana* flows in the stream of their work. They concentrate better than men.’ This is what the owner of the television factory told me.

Narayana! You will have to become a little like these girls in connecting the machine of your mana to the right wires again and again and again. Then you will see what habit you develop.

Narayana! Narayana! Narayana! Narayana!

Jeevanmukti means that the life of a living person becomes free of *harsha-shoka* (joy-sorrow), or else they become very weak.

Tatra ko mohah kah shokah e`katvamanupashyatah.

(Once a person has seen the oneness, where is there any moha or shoka for him?)

Enlightened people who have seen the oneness know that this is about our present life. According to Sanskrit grammar *e`katva anupashyatah*, they see the oneness. This is used for the present tense. *Kah* is a question about shoka-moha. What shoka or moha does an enlightened Mahatma have in his life, once he has got a glimpse of the oneness?

Generally, the *niroopana* (defining; ascertainment) we do of Brahman-Tattvagnan is about the *siddha vastu* (the established object; the Atma). The *siddha vastu* is the same, whether you know it or not. Furthermore, it is not within the scope of experience. Worldly people will become nervous to hear this. They will say, 'If it cannot be experienced, it is nothing.' Oh, it is not even the one who experiences!

Then, what is it?

It is the *anubhava – svaroop* (the essence of the experience) in which both the subject of the experience and the one who experiences are superimposed. *Aaropitam nishē`dhyate`*. The superimposition has to be negated through *ne`ti – ne`ti* (not this – not this; negating everything until only the pure existence of the Atma is left). The *siddha vastu* (the object that is established – the Atma) cannot be negated. What exists

cannot be negated; what appears to be real because of false understanding can be negated.

Very well, if the siddha vastu was some other, a person would have to make an effort to obtain it, even after having done shravan-manan. That siddha vastu is our swarup, and nothing else. Therefore, no effort is needed once it is known.

Jeevanmukti is not a siddha vastu, it is *saadhya* (that, which is obtained by sadhana). It is accomplished through sadhana. This gross body usually has some disease. The mana also gets diseases sometimes. Our swarup, however, is never diseased. If a doctor says, 'I will give you medicine for the disease of the body, but it is natural for the mana to have some disease', he is a physician but not a psychiatrist. Now, if he says that there is some disease in the Atma, it means that he has never done any shravan of Vedanta, of the Upanishads. There are no sanskaras of Vedanta in his chitta. Physicians and psychiatrists are not competent to give advice on *adhyatmika* (spiritual) sadhana.

Jeevanmukti is sadhya – an effort has to be made to achieve it. Tattvagnan is the support in this effort. That means, this murti is molded on the basis of a truth. A picture of jeevanmukti is created to show the truth.

If I give you the temptation of Swarga to make you do something, how long will you sit in a Yagna-shala? If I offer you the allure of Vaikuntha to make you do something, how long will you sing and dance? Will you go to Vaikuntha by doing this? If I tempt you with the sukha of Samadhi how long will you do *praanayam-pratyahara* (Yogic breath control exercises – withdrawing the mind from the external world)? Look, the meaning of jeevanmukti is that it does not stay only during Samadhi, it

stays even when you are in the waking state. It does not stay only in sukha it also stays in dukha. It is there, not only in Swarga, it is there even in Narak. It is there, not only in Vaikuntha it is also there in this mortal world called the Martyaloka. It is in *abhaana* (the state of unconsciousness) and also in the *bhaana dashaa* (the state of consciousness).

Jeevanmukti means a cash transaction. The siddha vastu is such that once you have heard about it and understood it you don't have to do anything, either for anyone else or for yourself, or for the Ishwara. Nor is there anything you have to obtain. The siddha vastu is obtained only by Gnan. Once you get the *pramaa* (true perception) through listening to the Mahavakyas (the ultimate statement of the Vedas that you are the Atma that is the non-dual Brahman and the substratum of all that exists), your *bhraanti* (false understanding) is removed. That is another matter.

Now, the point remains – you did the sadhana for jeevanmukti. If you want to succeed in business you have to make an effort for it. To remove a disease you have to take medicines. You should all know that the food we eat every day – roti, rice, dal and vegetables – are called *aushadhee* (medicine) in Sanskrit. Barley, wheat, green grams, pulses, etc are all aushadhis. The body has a disease called *kshudhaa* (hunger), and we have to remove it every day by grinding and cooking these aushadhis.

If you say, 'I will not try to remove my kshudha,' will the disease be cured? No. Food is not eaten to satiate our vasanas, or indulge our taste-buds. If you begin to eat for the sake of *vaasanaa-poorti* (satisfy a desire) or bhoga-purti your disease will be increased. Food has to be

eaten so that your body does not become weak and you don't fall ill. The sadhana for jeevanmukti is *nagada maala* – it is like a cash transaction in exchange of the goods. It means Mukti from shoka and moha.

Harhashokau jahaati.

(Joy and sorrow are destroyed.)

I had gone to get the darshan of Atmaram Baba's samadhi, which is situated on the other side of the Narmada. The people there told me of an incident, when Baba lay shivering with a high temperature. When his people informed him that a Fakir has come to meet him, he got up and put his blanket on one side. He met the Fakir very affectionately, asked him to sit down and offered him refreshments.

The Fakir noticed that Baba's blanket was shaking on the bed. 'What is this?' he asked.

'I have told my fever to stay in the blanket while I talk to you,' said Baba. 'So, the blanket has the fever and I am talking to you.' This is a miraculous incident that I heard from the people there.

Vaasaansi jeeraani yathaa vihaaya, navaani grihnaati naroparaani.

(Gita 2. 22)

(Just as a person takes off his old clothes and puts on new ones.)

Attach worldly events to this shareer, which is like Baba's blanket. Separate yourself from it. Stand before the Ishwara mentally, with folded hands, or become *nishkriya* (motionless), and become one with

the Paramatma. Look; even if the blanket of your body continues to shake you will be free of the fever.

How should the habit of letting go of this shareer be like?

*Daasa kabeer jatana se` odhee, jyon kee tyon dhari deeni chadariyaa,
jheenee-jheenee beenee chadariyaa.*

(This body is like a finely woven garment that Kabir wore with care, and gave up in a pristine condition.)

So, Kabir Dasji gave up the garment. You are not stuck to your *sthoola shareera* (gross body). You are not *aasakta* (emotionally attached) with it. You are not even stuck to your *sookshma shareera* – your subtle body, your antahkarana. Then, where is the mistake made? It is when you don't take off the blanket of your shareer and keep it aside; you shake when the blanket shakes. Know, and experience, that you are the asanga sakshi-swarup.

I will tell you something. Once I was with a group who travelled all over India by a special train. I have gone for *teertha yaatra* (visiting holy places) four times. Each time I spent three months on the train. We slept, ate, and lived on the train. We were at one place when we went to sleep and another place when we woke up in the morning. The train reached the station for Nathadwara, which is very far from the station. We went there by car and put up at a *dharamshaalaa* (charitable guesthouse). We were to go early next morning for darshan at Eklingji by bus, and then go to Udaipur, and then to Kakroli. The travelers had a hearty meal at night at the dharamshala. They left their *pattala* (disposable plates made of dried leaves) and clay cups lying here and there. They tied up their beddings and bundles, and boarded the bus.

Neither Shukadevanandji nor Bhajananandaji came to the bus. A messenger was sent to them, 'we are waiting for you in the bus. Why are you lingering at the dharamshala?'

We learnt that these two Maha Mandaleshwaras (heads of two groups of Ashrams) were delayed because they were cleaning up the mess left by the travelers. Some of the men had spat on the floor, and some had urinated in a corner. The Mahatmas picked up the soiled plates and cups and put them in the garbage bin. They threw water on the floor and cleaned the spit and urine.

When the travelers came to know this, they got off the bus and came running. 'Maharaj, we have done an *aparaadha* (offence). We will clean everything,' they said.

Narayana! Vrittis sleep sometimes and are active sometimes. You neither sleep nor work. You are indeed a sakshi. Truly, there is no relationship between you and your vrittis. Yes! There is a genuine divorce and there is a false divorce. You are probably aware of this. A couple gets a divorce in Court, so that the wife has five lakhs and the husband has five lakhs. They separate officially, to save taxes, but this is a mutual understanding.

You become a koot sakshi so that your mana can indulge its desires, be angry, and do violence, allow greed to lead to cheating, etc. This is a false divorce with your mana, not a true divorce.

When you join you mana in fulfilling wrong desires you cannot be considered a sakshi of your mana. You will be considered responsible for the stealing, the dishonesty, lust, anger, and greed of your mana, because you join the mana and do bhoga, do himsa, and are dishonest.

The first point is that even if you want to let go of your *monovritti* (mental inclinations), make them pavitra.

The second point is, do you know your swarup, and then let go of your monovritti or do you let go of them without knowing your swarup?

If you know your asanga swarup and then let go of your manovrittis it is a genuine divorce. If you cultivate a *bhaavana* (feeling) of letting go your manovrittis without knowing your sakshi swarup you are the karta of this bhavna.

What is the difference between the Gnan of the reality and the bhavna? This is a point you should understand. You have to do something and also experience some things. This is something you don't notice. When you awaken your *saakshee-bhaava* (feeling of being a sakshi) for half an hour, the feeling of being a sakshi does not exist before this, and will not exist after this. If your characteristic of being a sakshi is awoken for half an hour, it is subject to destruction, it is transient. In fact you are a sakshi for whom this half-hour is not needed. A sakshi is separate from time; time is imagined. We become a sakshi seated in this shareer – and everyone who does all the wrong things in the world are karta-bhokta! That won't do, you know! If you are a sakshi so are all others, not only you.

'I am a sakshi seated in one corner of my hriday. I am a sakshi with one shareer. I am a sakshi in one point of time. I am a sakshi of not doing anything, and of doing something. I am the doer.' This connecting the feeling of being a sakshi to time, place, the upadhi of the hriday, your individuality, your actions and your inaction, and bhavna, is not being a real sakshi; it is being a false sakshi, because you attach yourself to these things.

To be a real sakshi there has to be Tattvagnan based on some Gnan, *vaasanaa-kshaya* (weakening of vasanas), and *manonaasha* (destruction of the mana) – all three at the same time, practiced simultaneously, and that too, with honesty!

You can deceive others. ‘My brother, I am a gavah. What connection do I have with my son?’ Yes! You say that. There have been many occasions when a son of some Minister was caught for doing crooked deals and having huge amounts of black money. The Minister stated that he has cut off all relations with his son. Thus, the Minister saves himself from being punished by law. Such Ministers may bluff the people and hide the truth, but they cannot deceive their *antaraatmaa* (the Atma within). They are not the sakshi of their son; they have collaborated with him and share the son’s gains, you know!

The Ministers – whether old or new – try to protect themselves from the eyes of the people and the law. That is another matter, and disowning the son genuinely is another matter. When the idea of separation comes, the investigation becomes lax. Another factor is the indolence that comes, with the feeling that it is not worth the effort. Laxity in investigating and indolence results in nothing being achieved. I am telling you of the *vighna* (obstacles) that come in being alert in retaining detachment, in being a sakshi.

When a person feels that he knows that he is a sakshi he gives up investigating his reactions. When this internal enquiry, investigation, research, search, and *jignaasaa* (wish for knowledge) starts to become lax you should understand that old age has come. Narayana! Let the old age die, and let a new voice be heard. Let the music of new voices resound. Don’t try to make people live up to four hundred years! Let

new talent, new ideas, and new voices come up according to the present circumstances. Yes! If your search, investigation, research, enquiry and jignasa become lax you can take it that an obstacle has halted your progress.

If you think, ‘What is so important about being a sakshi?’ it means that *aalasya* (indolence) has come. There is a difference between *pramaada* (forgetfulness) and *alasya*, you know. You go to a room to fetch water for someone, and forget what you came there for. That is *pramad*. You remember why you have come, but think, ‘Oh, what is the hurry. Let me take it five minutes later. Let me finish this task while I am here’, that is *alasya*.

Similarly, two obstacles come in our keeping alert about being a sakshi. You must be alert about them. One is a paucity of jignasa, and the other is *alasya*. *Alasya* means, not getting *rasa* (enjoyment) in sadhan. If a dog is given some food, it comes to that place every day. If grain is thrown for birds, they come to that place every day. If your mana gets *rasa* how can it do *alasya*? If you have to meet your lover somewhere you will wake up well in time. Look; this *alasya* comes when there is no *lasa* – *la* and *ra* are synonyms. *Alasya* means *arasa* (lack of *rasa*). *Alasya* comes when you don’t find pleasure.

All right, see something else – when you sit as a sakshi there is a possibility of a big *dosha* (fault; mistake) coming. What is that? The desire for *bhoga* is in the mana. ‘This desire has no connection with me, the sakshi, so what is the harm if the mana does *bhoga*?’ What did I tell you? A paucity of *khoja* (search; seeking), and *alasya* arises in practice. If there is a desire for *bhoga* in the mana, let it be there. Don’t justify indulging in it.

There is another dosha. You sit to do bhajan and begin to feel drowsy. We had a Mahatma. He had a big belly. He would sit before Shri Udiya Babaji Maharaj. His head would sink on to his chest and he would begin to snore. Sometimes saliva drooled from the sides of his mouth. Baba would say, 'Oh Ganesh, what are you doing?' He would become alert and straighten his back. 'Maharaj, I had gone into a short Samadhi,' he would say. What was the sound of his snoring? Breathing becomes very faint in a Samadhi. When the mana is focused the breathing slows down. It increases in *sushupti* (the deep sleep state) and reduces in meditation. It can easily be seen whether a person is sleeping while doing sadhan, or whether he is in a Samadhi. If he begins to relish the state of Samadhi he becomes a *bhoktaa* (one who enjoys worldly pleasures); he does not remain a sakshi. Furthermore, a *shoonyataa* (void; emptiness) appears, in which the *aatma-sattaa* (the pure existence of the Atma) remains, but seems to be unperceived.

To save yourself from these obstacles and progress towards the Paramatma – to progress in sadhana – should be your endeavor, not for becoming free of death. Not for *mrityu-mukti* (to be free of death) but for *sadyo-mukti* (instantaneous liberation).

I asked one Mahatma, 'Maharaj, what is all this – *saalokya*, *saameepya*, *saaroopya*, *saayujya* and other Muktis? How many kinds of Muktis are there?'

He was a follower of the Vishishtadvaita school of thought, and he was a bhakta. He said, 'I don't believe in many kinds of Mukti; I believe in only one kind. There is a Mukti in the opinion of Shri Ramanujacharya – *saayujya* (being absorbed in the deity). There is no other Mukti apart from Sayujya.'

In the opinion of the Vedantis there is *kramamukti*, *sadyomukti*, *jeevanmukti*, *vide`hamukti* – what is all this confusion? The true, learned Vedantis say that Mukti means Sadyomukti – the Mukti that comes simultaneously with the removal of avidya. There is only one Mukti, and that is called Kaivalya. Whether the person remains in the interactive world, or whether vyavhar is given up, Mukti is only one; and it is the Atma's Kaivalya (being only one, with no other).

Not Kaivalya-bodha – the comprehensive understanding that nothing exists, but the Atma. Kaivalya bodha is for removing avidya. Avidya is destroyed as soon as Kaivalya bodha arises. Kaivalya is the swarup of Mukti. It is the *adhishtaana* (substratum) of *avidyaa nivritti* (removing avidya). The *abhaava* (non-existence) of avidya is not separate from our adhishtana Atma. It is in the Atma-swarup that Mukti is superimposed, in place of bandhan. In the swarup of the Atma there is neither bandhan nor Mukti. Even the difference between bandhan and Moksha is not there in the Atma.

Come, the first point is that we have to leave this room of this dharamshala, this temporary lodging. We have to destroy this disease. So, make it clean before leaving it. Cleanse it first, and then destroy it. The *ashubha* (inauspicious) vasanas should be removed first.

All right, if you have some doubt that your vasanas are not removed, this very doubt indicates that vasanas are present in your mana. Therefore, even if there is a doubt you should try to remove your ashubha vasanas.

If you want to do five *maalaa* (rounds of prayer beads), and after completing them you are not sure whether you did four or five, you should do the japa of one more mala. The doubt will be set at rest, and

doing a sixth mala will certainly not give you paapa! To do a mala is a good thing. You should do what is good when you have a doubt.

There is another thing. A Doctor trains under a senior Doctor, and a lawyer works under a senior lawyer before they set up their own practice. It is not enough to read books and attend lectures. To do business a man has to learn from a big businessman.

*Avyutpannamanaa yaavad bhavaan agnaapakatvapada
gurushaastrapramaanaistu nirneetam tavaadaachara,*

*tatah tattvakashaaye`na nyoanam vignaatavastunaa
shubhabhogyasauktayaa tyaaigyau vaasanobhau niraabhinaa.*

Until the splendor of the Paramatma rises in your mana you should go on the path established by the tradition of the Shastras and your Guru. Your goal is to get the *pratibhaa* of the Paramatma. Pratibha means, your realizing that this is your Guru, who will guide you on the method of doing *vichaara* (giving serious thought to spiritual matters). Look, doing vichar about the Paramatma is not like getting lost in a forest. One man wanted *imlee* (tamarind). He went into a forest. He had no idea where an imli tree would be found. A knowledgeable person came by. 'I will show you,' he said. He took the man to the very spot he had started from! An imli tree stood there. That, for which he searched for miles was at the very spot from where he had begun his quest, not where he journeyed to.

Gurushaastrapramaanaistu nirneetam taavadaachara.

You should walk on the path shown by the gurus of this subject, those who are experienced and can guide you as per the rules, otherwise the doshas of the antahkarana gradually become ripe.

When milk is put in a pot to be cooked, it boils over. This is called an *oofaana* in Hindi. It is necessary to stay there at that time, and sprinkle cold water on the milk, and lift up some of the milk in a large ladle and let it fall back into the pot, to cool it a little. When the oofan is over you don't need to sprinkle cold water or lift up the milk. You can relax your vigilance a little. But still, you have to be careful that the milk does not stick to the bottom of the pan and get burnt, else it will be spoilt. You have to be watchful.

This is about milk. It is the same about the sakshi, you know. However, how long will you keep an eye on the milk? For how long are you to be watchful? Be alert until the oofan comes, sprinkle cold water on it, and stir it until it thickens. This is called digesting the doshas. There is dosha in your chitta. It boils over. When kama comes it prompts a person to adultery. When krodha comes it prompts a person to violence. When lobha comes it prompts a person to be dishonest. These are oofans, you know. Subdue them. Look, be careful that you don't get singed. You want the wonderful sukha of jeevanmukti, don't you? So, protect your chitta from getting burnt and getting spoilt. What is this? This is something very interesting.

You know that water is heated on a fire, and then clothes are put into the hot water to be cleaned. The clothes get cleaned thoroughly if washed after soaking in hot water. There are many things that you know. A large vessel filled with water is put on a stove, and cloth is put into the hot water. I have seen huge furnaces in mills that manufacture cloth. A lot of steam comes out.

Now, someone said, 'Since the cloth has to be heated, why not put it directly on the fire? Why heat the water and put the cloth in the

water?’ What would happen if that was done? The cloth would be burnt. Fire cleanses the cloth when used in the right way, but it will burn the cloth unless the right method is used. The fire must be used prudently to get its benefit. This is known to all of you.

I have seen clothes being ironed. An iron is used to remove wrinkles and creases from clothes. An iron is called an *istree* in Hindi. A *stree* (lady) also has heat, Maharaj. She straightens out a man and keeps him from being creased and crooked. Just as an *istree* corrects the wrong creases in a garment, a *stree* rectifies the faults in a man, so the name *istree* is appropriate! However, if the *istree* becomes *asaavadhaana* (inattentive), meaning, if it becomes too hot, won’t it burn the cloth? The cloth can even catch fire. Even that should not become too hot. Narayana! Gnan is meant to purify the chitta, but it can also burn the chitta. You want to use *gnaanaagni* (the fire of Gnan) that burns, but you don’t want to use the Gnan-agni that purifies. The purifying Gnan-agni is *sadhana*. The Gnan-agni that burns gives *vide`ha-mukti*. Jeevanmukti is attained through the agni of *sadhana*. *Saadhanaagni* should be used to destroy vasanas, and then obtain jeevanmukti.

Yadyapi subhagam aaryase`vitam tata,

shubhamanubhooya shubhamanusritya manogna bhaavashuddhayaa,

abhigamaya padam tadaa vishokam,

tadapyamuchya saadhutishtha.

Walk on the path which our Sant-Mahatmas have walked. It is the path of cleanliness. That path is – the *pavitrataa* (purity) of *bhaava* (feeling). Through this path a person reaches the position of being free of shoka.

After that there is no path. A path is needed if you want to go to someone else; no path is needed if you want to be with yourself.

After reaching this position all sadhana is automatically given up. Narayana! A manushya should do the sadhana for jeevanmukti, to experience the wonderful sukha of the Brahman. I will tell you more about the swarup of the jeevanmukti tomorrow.

Narayana! Narayana! Narayana! Narayana!

If someone thinks that jeevanmukti means that there is only *tyaaga* (giving up; renunciation) in it, only *nivritti* (retiring from worldly considerations), or only Samadhi, he is mistaken.

Tyaga is of objects. Nivritti is from karma and bhoga. Samadhi means vrittis not rising. You can do the grading. Tyaga is of objects and individuals. Only external objects can be given up. You can withdraw yourself – have nivritti – from karma and bhoga. If kama-krodha arise in the mana some yukti can be used to remove them. A state can be induced, that kama-krodha don't rise at all.

Our swarup is the asanga sakshi. In the viewpoint of a Gnani it is advitiya. This matter about tyaga is also very interesting. There is nothing to fear in it. Only, deceit and hypocrisy should not come in it, to cheat anyone. Nor should you deceive yourself. Ostentation and becoming unconnected with the Atma should not come into the tyaga.

I had a friend. He was doing the *abhyaasa* (practice) of tyaga. This was some thirty years ago. This was not in Mumbai, so if any of you are doing something similar, don't think I am talking about you! My friend is still living. He is in Vrindavan. He is very wealthy. The people in that area believe he has a *chahabachchaa*. This is a rustic word. It means a treasure-hoard hidden in the house, or in a palace.

When my friend sat in his room to do *bhajan* (loving meditation of Bhagwan) he practiced tyaga. He would take off his watch and all his clothes, and sit naked on the earthen floor of the hut, with the thought that he has now given up everything. One day I asked him, 'What is this

you are doing?’ In those days I was doing a Bhagwat katha (seven day recital of the Shrimad Bhagwat Mahapurana) at Jhusi, at Shri Prabhudatta Brahmachari’s place. Shri Udiya Babaji Maharaj liked the Bhagwat very much. He called me to Vrindavan. A bhakta of his invited me.

One day we fell into a conversation. ‘What do you do in solitude?’ I asked. He said, ‘Maharaj, I am doing abhyas of tyaga. I take off my watch and all my clothes and put them aside. I sit on the mud floor without a mat.’ He did abhyas in a mud hut. He has a proper bungalow, but he used a mud hut for his abhyas of tyaga. Sometimes he rolled on the ground and sometimes he lay in Ramana Maharshi’s posture.

What happened one day is that some youngster deliberately took away his wrist watch. The uproar he created was unbelievable! What I mean to say is that temporary tyaga is not real tyaga. People do tyaga for an hour every day, or for one month in a year. They keep their wealth secure in a safe deposit vault and practice *tyaaga-asangataa* (renunciation – being unattached) for one month! This is not tyaga; it is hypocrisy and self-deceit.

All right, let me give you another example. Seth Jaidayalji used to hold Satsang at Swargashram in Rishikesh. Many wealthy Marwaris used to come. The *karodpati* (multimillionaires) very, very few – they were tied up in creating more wealth. It was the *lakhapati* (millionaires) that came. Many of them would have become multi-millionaires now. These wealthy people practiced tyaga by eating only two items at every meal. They had dal and rice, roti and vegetables, khichri, or milk and fruit. This austerity was followed for two weeks or one month. The day it was over, the people were sure to go to a shop and eat dahi-bara

(dumplings in curds)! What all am I to tell you? Tyaga turns into a joke if it is enforced tyaga.

Jaidayalji had a residential Brahmachari Ashram at Churu, in Rajasthan. Brahmin boys are taught there. I know about the rules they used to have, but not what rules they have now. I had gone there many years ago. When a Brahmachari (celibate) got admitted he was not allowed to keep any money with him. He was not allowed to wear stitched clothes, and he was not allowed to eat outside. These were some of the rules they had to follow.

The day these boys completed their education and the ceremony of the Samvartan-sanskara was done, they would go to the market and celebrate. They would get money in their hands, so the first thing they did was to buy and eat their favorite food items. They began to read newspapers. They let their hair grow.. The enforced discipline of four or six years was given up. You all know what course is. Course = *ko rasah?* *Tatra na koapi rasah* – they found no rasa in tyaga. Youngsters who go for studies get no rasa in the books they have to study. They get rasa in reading novels. You all know this.

Narayana! It is not that external tyaga is real tyaga. External tyaga is used to deceive people and is self-deceit. The cause of tyaga is inner vairagya. Vedanta is not an external matter. Vedanta-vidya (the knowledge of Vedanta) rises in the hriday, so there must be vairagya in the hriday.

Now, understand the rule of nivritti. Someone says, ‘my brother, we have taken one month’s holiday. A lot of work has piled up. Let us finish the work of six months in the next one month.’ Someone says, ‘I have given up bhoga for one month, so let me have this month’s bhoga as

well as last month's bhoga now.' Such nivritti from karma and bhoga does not help the abhyas of tyaga; it becomes the cause of spoiling it.

I will tell you something more. This mana of ours is just like a restless child. I cannot speak about your mana. Yogis believe that one mana can obtain Gnan about another's mana. They have even given the method for this. *Pratyayasanyamaat parachittagnaanam* – by focusing the intellect, the thoughts of another can be known. I don't want to talk about this from the viewpoint of Yoga just now. This is a method, a process, you know.

There are some things that have come into our jeevan from outside. There is a child of about five or seven years old, who had the habit of sucking his thumb. I am telling you about a true incident. This habit was so bad that his thumb would start to bleed, but the boy would not give up the habit. The parents tried all kinds of method, like applying bitter juice to the thumb, bandaging it, etc, but nothing worked. They tried hypnosis, playing a recorded message repeatedly when the child slept, about the harm this habit did. This had some effect for a week or two, but then the boy started sucking his thumb again.

Similarly, a human being brings some habits into his life, and thinks he can't do without these things. People get attached to some person, to clothes, food, etc. These habits are borrowed. They can be given up by abhyas, you know. There is an upaya for giving up such habits. There is a method of comforting and a method of punishment. A *samajhdaara* (one who has the right understanding) person understands when the something is explained to him logically. A *naasamajha* (foolish; obstinate) person refuses to change. He needs to be punished. He will understand when he suffers.

Our learned experts see everything from their own viewpoint. They believe everyone can be made to change by explaining the matter logically. However, these wise people don't understand that there are mentally unbalanced people, children, and fools, who can't be convinced by reason! That is why there is some punishment and some reward. A person who does good work is rewarded and a person who does something bad is punished. This is governance, and it is also the way to deal with our mana.

Sometimes the father rebukes and the mother pampers. Actually they discuss between them how best to improve the child. Therefore, my brother, some pampering is also needed and some chastising is also needed. There was a man who worked at the Gita Press. He was very quarrelsome. It is not that he was quarrelsome only at the Gita Press, he quarreled wherever he went. Now, Hanuman Prasadji and Jaidayalji discussed the matter between themselves. Hanuman Prasadji told the man, 'So what if Sethji has dismissed you? I will employ you in my personal capacity. I will give you work. I will pay you. Work for me. It is not that you can't find work if you are dismissed by Sethji!'

Now, Maharaj, he gave the man a little extra pay, and used his talents for four or five months. He also won the man's good will. The man worked sincerely for a few months. Then he praised the man to Sethji, 'This man is a good man. It's not right to dismiss him.' The fact is that both of them felt that the man was very competent, and should not be dismissed. The man knew ten languages. He could translate any article into French or German. He could do extensive research and find excellent articles from different sources, in different languages. The

two friends planned tactics that resulted in improving his nature. He worked for the Gita Press all his life.

So, we have to train our mana, to get rid of its bad habits. It's not that you only punish it. You should also reward it when it does something good. Why will it give attention to small things if it is attracted to good things?

I will tell you about those things, which have to be removed from our jeevan. We have to give up the bad habits that have come into it. People sit in a chair and shake their leg. Have they got this habit since they were born? They sit on a carpet and start plucking the threads. This becomes a habit. It should be given up. It is not that you say, 'let him go on pulling at the threads'. It is not that you don't stop a child from pouring down his milk, or putting clay into the ghee. There are some things in life that have to be given up in one, two or ten days. The bad things have to be given up.

Now, there are some things that are impossible to give up. They have to be digested. In the treatment of an ill person there is purging, fasting, and digestive medication. You know that. Tyaga is like purging. Nivritti is like fasting. You are aware of the kama-krodha-lobha-moha that come to the mana repeatedly. You become aware of them only after they have come; how can you do their tyaga? How can you stop any of them from coming, if you are not aware of their presence until they are already there?

What does *oofaana* (rising up, like milk when heated) mean? Adultery because of kama, violence because of krodha, cheating because of lobha – these are the ufaans of the vrittis that come when the mana. Yes! Even if you put a heavy lid on them, the pressure of the steam will

increase and throw it off. Yesterday I had told you that by sprinkling cold water on the boiling milk, and cooling it by lifting some with a spoon and letting it fall back into the pan, makes the milk subside, and then thicken. This is called the digesting of doshas.

There are some *sadguna* (virtues; good qualities). They have to be obtained. There are some people who don't have the habit of giving; they have the habit of only taking. Yes. This is developed in their childhood. If children grow up with someone who feels happy in giving, and they see his pleasure in giving, they also develop the habit of giving. There are so many people who feel happy when they give. The *bania-vritti* – the inclination of a businessman – is to feel happy when he gets something. The inclination of a *sajjana* (good-hearted person) is to be happy in giving. This is something to be learnt. If you associate with a generous person you learn generosity. If you associate with someone who has the good qualities of *sham*, *dama*, *uparati*, *titikshaa*, *shraddha* and *samaadhaana* (restraint of the mind and senses, disinterest in worldly pleasures, fortitude, faith, and having all doubts resolved) you will learn these virtues.

There was an elderly lady who came to our Ashram. She was quick to take offence, used bad language, scold, weep and be irritable. She had to share a room with a lady who never got upset, never used bad language, never wept, never criticized anyone, and never became irritated. The elderly lady observed her behavior for a month. She felt amazed that this lady never gossips, never takes offence, never uses bad language, never cries and never gets irritated. 'This is a very good lady,' she thought. 'I get upset fifteen times a day, but she is always tranquil and happy.' Next, the question came, 'can I make myself like

her?’ Narayana! If you get the association of a person with sadguna, you will try to inculcate their qualities into your mana.

It is the same with giving up some things, and digesting some things. There are some things in others – their idealism, aspirations and lofty goals – that are to be grasped and absorbed in our self. If you do not accept and inculcate the ideals of other people it is futile to go on talking about Sanskriti – Sanskriti (our traditional culture)! You should be like Shivaji, like Kabirji, like Radhaswamy, like Shankar and Ramanuja, like the avadhoot Dattatreya. Take the name of any Fakir. Their *aadarsha* (ideal, noble ideas) can give us sadguna. If we don’t absorb the ideals of these venerable people, their role in history is wasted.

The doshas we see in ourselves, and those that come into our mana, have to be digested. We have to give up the karmas, bhogas, and objects that create a *heena-bhaava* (feeling of lacking; inferiority) in us. We have to give up the things that have been stolen. It is not that someone brings stolen goods and keeps them in our house, and we watch silently!

I heard a story from a gentleman yesterday, or the day before yesterday. One man left his house with a feeling of renouncing the world, but he felt ashamed to ask for food. He was hungry and thirsty, but was ashamed to ask for food and water. There was a lack of vairagya. In vairagya we have to give up our *aham* (ego) when we feel hungry and have to ask for food. This *aham-bhaava* (the feeling that it is ‘I’ who is begging) gives a lot of dukha.

I had seen a gentleman at Allahabad. He lived on his pension. He did a lot of *daana* (charity). He had also made an Ashram for Sadhus to stay,

where free meals were provided. His own needs were met with his pension. He dressed very humbly and cooked frugal meals for himself. In spite of such an ascetic lifestyle, no spiritual expansion or luminosity were to be seen in him. I asked Shri Udiya Babaji Maharaj, 'How did such a *tapasvee* (ascetic) shrink so much? How is it that he has become so *sankeerna* (constricted; narrow)?'

Shri Udiya Babaji told us, 'He has the feeling that "Sadhus eat food provided by other people; I eat the food of my own earnings, so I am superior to them." The irony is that he has himself, started an *annakshe`tra* (charitable kitchen) for Sadhus, and then he says that Sadhu's eat other people's food! Because of pride in his own superiority, a feeling of inferiority has come into his mana.' There are times when a Sadhu has to go to six or eight houses before he is given food. He is often greeted with abuses and insults. To endure these becomes *tapasyaa* (a penance).

All right; now, that man went and sat under a tree. He settled himself there. People saw that this man doesn't move from under the tree, so someone or the other would give him some food. Gradually the word spread, and people started bringing him milk and sweets as well, as an offering. He sat peacefully under the tree, contented. He would say, 'look, my *prarabdha* (fate created by actions in the past life) has sent me food and water.'

A few days later there was a robbery in the village. The thieves decided that the safest place to hide the stolen goods was in the Sadhu's mud hut. Investigations revealed that the stolen items were hidden somewhere in the Sadhu's hut. The Babaji was caught. This was in olden times. The stolen items were found in the walls of the mud hut

where the Sadhu slept. The punishment for stealing was very harsh in those days. The Sadhu's hands were cut off. Even so, he accepted it quietly. He asked the Ishwara, 'why were my hands cut off? I did not steal the items; I knew nothing about the matter. What offence did I commit, to deserve this punishment?'

The Ishwara spoke to him in his hriday. 'I gave you two hands to work with. When you rendered them useless, what was the benefit of your keeping them? You wasted them. Your keeping them was not worthwhile, so they were taken from you.' This was the answer the Sadhu got from the Ishwara. He was a Mahatma, and he accepted it calmly. He got up from that place and settled in another place. He had not stolen anything.

Look at it this way: since we have history in our life, we should learn from the past events. We have our Sanskriti; we should understand it. Doing bad things gives bad fruits, doing good things gives good fruits. We should teach good things to our mana from the incidents in our life, from history, and from our Sanskriti. There are many lessons we can learn from them, else Sanskriti becomes meaningless. If you learn nothing from Rama, from Chatrapati Sivaji, or Shukadevji, then Sanskriti has no meaning.

Vikaara (decay; distortion) that comes into the chitta has to be removed by inculcating good sanskaras. How is this done? Please understand this clearly. The body begins to smell when it perspires. You remove the perspiration with soap and water. This is called its sanskara.

Sanskaras are of two kinds. One is called *doshapanayana sanskaara* – removing the dosha, like washing away perspiration to remove the

smell. The other is called *gunaadhaana sanskaara* – depositing good qualities, like applying perfume to give fragrance to the body.

This mana of yours has a vikar-ansha – a part that has vikar, and a sanskara-ansha – a part that has refinement. Just as excreta, urine, and perspiration come out of the body, there are vikars and sanskaras in your mana. The vikars of perspiration etc are washed away with the sanskara of soap. Use sadgunas in place of vikars. You will progress on the path of vasana-kshaya.

Now, what is Samadhi? Samadhi is, not rising of vrittis. Even if kama and krodha arise, don't allow them to come into your actions. Don't let them reach the state of being put into action. Use the yukti of *samataa* (equilibrium; equanimity) to be balanced in bhoga and in *abhoga* (absence of bhoga). The state of a thirsty man who drinks water is the same as the state of a man who is not thirsty. We should digest the vikars that come to the mana with the application of equilibrium and rational convincing of ourselves. We should learn and understand, from the ideals and sanskaras of Dattatreya, Raja Janak, and Shukadevji. We should acquire the sadguna of our own Mahapurushas (enlightened Sages) like Ramakrishna Paramhansa, Vivekananda, Swami Ramatirtha, Mahatma Gandhi, and others.

Even in these present times there are Satpurusha (men who know the ultimate Truth). I have had the darshan of such true Sages. Even today I am filled with anand at their memory. Their sanskaras are in my mana. They remained serene and happy even when someone abused them or insulted them. I have seen this with my own eyes. I have seen Sants who were beaten, but even while being beaten the beatific smile on their face remained unchanged. These are the methods by which we

can maintain equanimity, for our own consolation. We should quiet our mana by thinking about them.

Now remains the point about vrittis not rising. The abhyas of Samadhi has to be done to achieve this. I will let go of the abhyas of Samadhi; I will talk about jeevanmukti.

This jeevanmukti is not *vire`chana* – it is not a laxative. It is not *langhana* – it is not fasting. You don't have to stop eating and drinking! Neither is it nivritti from karma and bhoga. It is not even the not rising of vrittis, that no vritti should arise in the chitta.

The meaning of jeevanmukti is the state of a Gnani who is established in his Atma-swarup even when he interacts with people. A Gnani who is established in his swarup while interacting in the world keeps his inner vision on the *shaashvat-vastu* – the eternal object, the Atma, as he interacts in the world around us. Jeevanmukti is that state of interaction. Jeevanmukti is something that comes in this very life.

Vasanas can be quieted even before Tattvagnan is obtained, because vasanas are quiet during sushupti – the deep sleep state. If you can get sushupti from Prakriti, can't you get it from abhyas? To think that vasanas cannot be quieted in vyavhar is not logical.

Prakriti (Nature) takes you into sushupti to give you repose, and all vasanas become quiet while you are in a dreamless sleep. So, through abhyas you can create a state where vasanas do not arise. The seed of the vasanas is retained in sushupti. When you wake up the same vasanas, the same *mamataa* (possessive attachment), the same moha, the same love, and the same romantic love come out again. Sushupti attained by abhyas is called Samadhi. The repose given by Prakriti is

called sushupti. Your *saakshitaa* (being a sakshi) is separate from both states. You are separate from the repose of Samadhi obtained by abhyas. You have your eye on it. You are separate from the sushupti given by Prakriti, and you have your eye in that, too.

You may or may not understand this. The difference is between *samajha* (proper understanding) and *naasamajha* (deliberate refusal to understand; foolishness). Sushupti comes every day, but the *beej-granthi* (the knot of the seed of illusion) is not destroyed. If you obtain Samadhi through abhyas your sakshita is perceived clearly. Samadhi is Sattvik (of the Sattva guna that gives peace and right thinking), because it is born of abhyas, and sushupti given by Prakriti is Tamas (of the Tamo guna that gives sloth and delusion). *Abhyaasaadramate` yatra dukhaantim cha nigachhati (Gita 18. 36)* – the sukha obtained by the abhyas of bhajan etc is a Sattvik sukha that ends all dukha. The characteristic of Sattvik sukha is explained.

Now, when we are talking about jeevanmukti the first point is that until we understand it fully, we should go on trying to understand it. Yesterday I was talking to a gentleman that a small child needs to be kept in the lap. When he grows older we tell him to go on a tour. We tell him to learn to stand on his own feet. When he is a baby, however, he has to be kept in the lap. When a sadhak is still at the child stage he is in his Guru's lap. He is taught how to behave according to the rules of the Shastras. Just as a child imitates the behavior of his parents, a sadhak imitates his *gurujana* (seniors).

Three things are needed when a person is still a sadhak. He should obey his Guru the way a child obeys his parents. He should follow the example of his seniors and excellent people. To be protected and safe

in the lap, to be obedient, and to imitate the *shubha* (auspicious) – these are the three traits of childhood. A sadhak is like a child in the beginning. The same three traits should be in his life.

When you plant a sapling you have to break up the earth to plant it. You have to water the sapling, and you put up a tree-guard to keep it safe. You see tree-guards round the plants at Marine Drive. But when the plant grows into a tree it no longer needs the earth to be broken up, nor does it need watering. Even the tree-guard has to be removed to allow it to grow. People come and sit in the shade of the tree.

A sadhak is also like a sapling. A gardener has to take care of a tender sapling, breaking up the earth to plant it, water it, sometimes not water it, put fertilizers near its roots, and prune some branches. A sadhak has to be nurtured in the same way, so that he grows. When he grows big spiritually he gives shade, flowers and fruits to others. The life of a sadhak is like the life of a tree.

Some people believe that small children should be left on their own from the very early age. They forget that a baby may be bitten by a rat, or cat, or a snake. My brother, a baby needs to be protected. Look, the mana is also like a restless child. We have to treat it like a child at first. Later, when the mana becomes mature it is given freedom, and trained to be self-reliant. Please keep in mind that just as we behave differently with a small child and an older youngster, the same has to be done with the mana.

You want to obtain an M.A. degree on the very first day. You want to obtain a false doctorate. This false degree will be extremely harmful for you.

Now, look; jeevanmukti does not mean Tattvagnan. Jeevanmukti is limited. If Tattvagnan, vasana-kshaya, and *mano-naasha* (destruction of the mana) are practiced simultaneously, jeevanmukti is attained in this life, and it ends when the person dies. The Atma existed before you were born, and it will exist after you die. That is another matter. The *saakshee-chaitanya* (the witness that is your consciousness) is another matter. Narayana! Then, what is the need for jeevanmukti?

The need for jeevanmukti is that it has a *vilakshana* (extraordinary; indescribable) sukha. This sukha is different from other sukhas like the bhoga of sense objects, karmas, indolence, nivritti, digestion, fasting, and Samadhi. It is an amazing sukha that is experienced in this very life as the person walks around, sits and gets up, eats and drinks. It is called *brahmaaananda* (the anand of the Atma).

The Shruti says, '*Yakshana kreedana ramamaanah streebhirvaagnaanaairvaa vaicharyavaanopajanma smaranamidam shareeram*. *Yakshana* – the person is eating. By the method of Sanskrit grammar it should be *yakshata*. However, the word *yakshana* is used in this Shruti. *Kreedana* – he is frolicking. *Ramamaanah* – he is enjoying bhoga. Even while doing all this, the bhranti of being a shareer never arises in him. Look, this feeling can never come naturally into the buddhi of a human being that such a state can ever come into his life.

There is no other way by which you can know about another person, except *pratyaksha* (by direct perception) or *anumaana* (estimation; guesswork). A Mahatma is not pratyaksha. I will tell you something. You people say, 'I saw this Mahatma, I met that Mahatma'. The fact is that you saw someone half naked, covered with ash, sitting silently with his eyes closed. You would have seen a puppet made of flesh and skin. The

mahaatmapana (being a Mahatma) of a Mahatma cannot be perceived by the senses; nor can it be estimated. The Mahatmapan is known by shraddha. When you feel faith and reverence for him you will feel that he is a Mahatma.

Look – a man came and stood before me. From the way he was dressed I could see that he is a Brahmin. Seeing his face gave me no indication about his learning or lack of it. When another person told me, ‘*Ayam braahmano vidvaan* – this is a learned Brahmin,’ I got to know that he is a *vidvaana* (learned; a scholar). When I discussed a few topics I had the direct experience about his learning. I am telling you this because no matter how many tests you take, or how well you investigate the Mahatma’s background, his mahatmapana is never *drishya* (perceived by the senses). The mahatmapan is not separate from the Paramatma, so it can never be perceived by the senses. What you see is a lump of flesh.

This is why there is a *vipratipatti* (dispute) about Rama and Krishna being the Ishwara. There is a doubt in the minds of people that how can a human being be the Ishwara? How can Krishna be the Ishwara? We see Rama and Krishna in the form of men. Rama’s *raamatva* (being Rama) and Krishna’s *krishnatva* (being Krishna) cannot be perceived by the senses. Nor can it be estimated. This, too, will be known only when you have shraddha.

A Mahatma’s mahatmapan is *shraddha-gamya* – it can be known only through shraddha. A Mahatma eats but he has no asakti for what he is eating. He does karmas but he has no feeling of being the doer. He sees the *parichhinna* (separateness) but he is one with the *aparichhinna* (the indivisible Brahman that is non-dual). A Mahatma’s *vyaktitva*

(individuality; personality) is *pratyaksha*, but his *mahattva* (greatness), his *anubhooti* (personal spiritual experiences) are not *pratyaksha*. The estimate made by seeing the person's external actions is superimposed on the *antahkarana* from outside. No estimate can be made of that, which is not evident.

There is a Mahatma. Whether he is a *jeevanmukta* or not can be known only through *shastra-pramaana* (established by comparing to what the Shastras say). Shukadevji is a *jeevanmukta*. Rishabhdev and Jada Bharat are *jeevanmuktas*.

I have done Satsang of Mahatmas who I was told are *jeevanmuktas*. I did their Satsang. I saw their Gnan and the way they lived, and I got *shraddha* that this person is a true Mahatma. The *mahatmapana* of a Mahatma is known through *shraddha*. The *paramaatmapana* (being the Paramatma) of our Atma is not *shraddha-gamya*. The fact that our Atma is the Paramatma is *saakshaat* (manifest; evident) *aparoksha* (a direct personal experience, but not through the senses). The common example of given of '*dashamatvamasī*' – you are the tenth. The story behind this is that ten men were in a boat that sank. They swam to the bank and began to count heads to make sure no one was drowned. Each man counted the other nine, forgetting to count himself. They began to lament that one of their group had been drowned. A Mahatma who was passing by asked them why they were weeping. When the matter was explained to him, he showed them how all ten of them were safe, and how their mistake had been to count the others, but did not count himself. As soon as this sentence is uttered the *aparoksha* manifests without needing *shraddha*. In the same way the

aparoksha Atma manifests as soon as a sadhak (who is qualified) hears the statement of the Shruti.

Jeevanmukti is the description of a mahatma, not of the Paramatma. When I describe the Paramatma I will do so as a form that is *abhinna* (not separate) from the Atma. If someone tries to establish that the Paramatma is some other, I will refute it. In fact, this is my job. People don't understand this. When I have to describe a Mahatma it is for a *mumukshu* (one who wants to be free from the bondage of rebirth), a *jignaasu* (one who desires Gnan), and a sadhak.

A child is told, 'this is your father. This is your mother.' He is also told what he should do and what he should not do. A child knows his father and mother through *vachana* (speech). He learns about his duties and his responsibilities through vachan, and also through *anukarana* (imitation; following an example). If he were to be left in a forest he would not even learn to walk on his two feet or eat with his hand. There have been cases of children growing up among wolves and behaving like them.

It is only with the help of the statements of the Shastras, and shraddha, that the mahatmapana of a Mahatma can be known. In his own view, he is not a Mahatma; he is the Brahman. If a person considers himself to be a Mahatma, he is an *abhimaanee* (one who has the pride of being a Mahatma). He is a *de`haabhimaanee* (one who has the pride of having an individual body), an *antahkarnaabhimaanee* (one who has the pride of having an antahkarana), a *gunaabhimaanee* (one who is proud of the good qualities he has). He is *parichhinaa* (a separate entity). If a person believes himself to be a Mahatma, he is not a Mahatma at all.

A person who is the Paramatma in his own eyes, is called a Mahatma by the people who have the shraddha that he is indeed an enlightened Mahapurusha. From the viewpoint of *vichaara* (deep reflection) he is a person who has obtained the Gnan that he is the Atma which is not separate from the Paramatma.

Come; how can we recognize a Mahatma? It is written in the Shastras, '*Vimuktasya vimuchyate*' – a person who has saved himself from the ufaan of kama, krodha, lobha, stealing and cheating, crookedness and deceit, unprincipled and immoral behavior, and has digested these doshas, is a Mahapurusha. The milk is no longer uncooked; it is cream. It is a milky sweet, isn't it? People who have shraddha digest their doshas.

The description of a Mahatma is different from the description of the Paramatma. The darshan of a Mahatma is done with the help of vichar and shraddha. When people say, 'He is a Mahatma', we go and see his sadguna, his personality, etc and we feel shraddha that his inner being is very bright. This is how a Mahatma's darshan is done.

In the darshan of the Paramatma, even the vachan is negated. After our Self manifests, the spoken word is negated. For example, take the phrase *mithyaa bhaashana* meaning, saying something that is not true. When it is understood that what the person is saying is not true, we say, 'his speech is false'. If someone says something that is not true,, when will the speech be *mithyaa* (false)? It will be *mithya bhashan* when we understand that the meaning of the man's words is not true, when it becomes evident that the person is telling a lie. Else, the speech is heard clearly by the ears. The sound is real; the bhashan is real. It is the meaning of what is spoken that is untrue.

In the same way, the mithya vachan is a vachan (statement) that expounds something that is mithya, something that is a *bhe`da* (separate from the Atma). Once the meaning that is the form of the *abhe`da* (that, which has no separateness) is manifested all the statements that expound bheda become mithya. The words that expound abheda are *nishprayojana* (not needed; redundant). Therefore, they become mithya. This will be their state, then.

All right, the sakshatkara of abheda can be obtained without the help of shraddha and vachan; we can get a direct personal experience of our swarup. Very few people in this world are aware that the description of the Paramatma is different, and the description of a Mahatma is different.

A jeevanmukti (one who has achieved jeevanmukti) is a Tattvagnani with virtues, whose vasanas have diminished, and whose mana has been destroyed. When I describe the Tattva (essence) I will give a different description of vasana-kshaya and a different description of manonasha, and explain what the swarup of the Tattva is.

My department is the department of expounding on the Tattva that is the siddha-vastu (the established object; the Atma). Hence, I speak sometimes on the Mandukya Karika, sometimes on the Brahma Sutra, and sometimes on the Ashtavakra Gita. The exposition of Jeevanmukti Vivek is the section of establishing a Mahatma.

I will tell you a simple description of jeevanmukti. This is established by the statement of the Shrutis.

Atha mrityormrityo bhavati. Atra brahma samashnute`.

A person can relish *brahmasukha* (Atma-sukha, since the Atma and the Brahman are one) in this very life. The sukha that is the Brahman, and the life of an individual is very small!

Look, I am telling you a simple yukti of vasana-kshaya. Yes! It is a very simple method for diminishing your desires. You see sushupti – the deep sleep state – every day, don't you? See sushupti while you are awake. Yes, that is all. This is not at all difficult. I am not telling you anything that is beyond your comprehension. Remain awake and look at the deep sleep state, that's all. This is all I will tell you today. I will tell you more tomorrow.

Narayana! Narayana! Narayana! Narayana!

For those who follow the *krama* (serial order; sequence) given by Vedanta for purifying the antahkarana and obtain Tattvagnan, there is no question about their achieving vasana-kshaya and manonasha. But if someone acquires a phony degree by giving a bribe, he has to increase his qualification later. Just having a Certificate won't do; personal competence is essential. I hope you understand this. A person who has honestly studied from Class one up to M.A. in a proper manner has no need to prepare himself, but a person who has skipped his studies and acquired a degree by some unscrupulous means will need to develop and increase his competence.

If you increase your competence before you get Gnan, it is called shat-sampatti, like shama-dama etc. If someone becomes a Tattvagnani without developing these six qualifications he will need them to achieve vasana-kshaya. Shama-dama-uparati-titiksha-shraddha and samadhan are the six qualifications called the sadhan for Gnan.

Suppose someone develops the pride, 'I am a Gnani,' we cannot tell him, 'you are an agnani'. He will refuse to accept what you say. You can show him the fear of Narak and give the temptation of Swarga, but neither will move him. Your vasanas create dukha in your jeevan. When shama-dama etc are practiced after obtaining Gnan, for the purpose of removing vasanas, it is called a sadhan for vasana-kshaya.

Actually, nobody gives dukha to anybody. Look, when I was a young man it was not considered dukha to be sent to jail, and be beaten by the police. Even Jawaharlal Nehru and Govind Vallabh Pant were

beaten and sent to jail. Govind Vallabh Pant was beaten very badly. At that time it was considered a sadhan for sukha to be sent to jail, to be beaten by the police and be abused by them. Why? It was for achieving a particular goal. It was done to win Independence. Tell me, now, what decent person would like to go to jail, be beaten, and be abused? Had people said at that time, 'it is unnatural to go to jail, be beaten and be abused,' we would not have gained our Independence at all. We would have remained enslaved. It is necessary to make an effort and practice discipline to remove enslavement.

The fact is that the bandhan is not in the sakshi. The sakshi is the sakshi of even the bandhan. However, the bandhan has merged with the chitta. The bandhan of the chitta and the *nitya astitva* (eternal existence) of the sakshi have become mixed. The seeds of vasana that are in the chitta seem to be in the sakshi, because of their being mingled together. 'In the sakshi' means, 'in me'. So, it seems, 'I have vasanas, I want this and this and this.'

'Kaamaan yah kaamayate` manyamaanah sah kaamabhirjaayate` tatra tatra.'

This is a Shruti. A person who thinks that the bhoga of this world is a very big thing has to go wherever his desire is fulfilled. He can go to the Andamans or to Paris – his vasana will take him there.

Actually, vasana is a *vaahana* (vehicle, an animal on which a person rides). There is no coming and going in the Atma. We use the vahan of our vasana – the car of our kamana – to go to *shabda-sparsha-roopa-rasa-gandha* – the five objects of the senses, sound-touch-beauty-flavor-fragrance. The same Shruti says – *'Paryapta-kaamasya kritaatanastu ihaiva sarve` pravileeyanti kaamaah.'*

(All your desires melt in the light of the Self.)

We emphasize the word *ihaiva*, which is *paryypta kaama*. Don't think that *paryapta kaama* means that he is unconscious. Yes! The meaning of *paryapta kama* is that he is in his full senses.

What is the meaning of *kaamanaa nivritti* (to be free of all desire)? You can ask the Gita.

Sa shaantimaanopti na kaamakaamee.

(Gita 2. 70)

(he attains peace, not the person who is full of desires.)

Who attains peace?

The one who is like an ocean: '*Apooryamaanamachalampratishtam*' (Gita 2. 70) – like the ocean that does not swell up with the waters of all the rivers that flow into it.

All the vishays of the world come before him, the way all rivers flow into the sea.

I will tell you something provided you don't take it in a bad sense. Narayana! Look, please don't take a bad meaning in this, because it is possible that some people misconstrue the meaning. There are many sadhanas for Moksha-Tattvagnan. There is a *fala-shruti*, meaning, what fruit will be obtained by a person who does this sadhana. All of you feel some doubts about Mahatmas at times. Is it not so? Listen to this:

*Kurangaakshee vrindam tamanusarati pre`mataralam
dashapratyakshaunee patirapi dharatri paridridhah,*

ripukaaraagaaram kalayati param ke`likalayaa chiram jeevanmuktah sa cha bhavati bhaktah pratijanuh.

Beautiful women begin to follow him about, even if he is old, toothless, and needs the support of a stick to walk. *Kurangaakshee vrindam tamanusarati pre`mataralam* – not pretending, but filled with prema, these beautiful women keep following him. *Dashapratyakshaunee patirapi dharitri paridridhah* – the owner of lands is ruled by him. *Ripukaaraagaaram kalayati* – anyone who shows enmity to him has to go to jail. *Chiram jeevanmuktah* – he lives up to an old age, meaning, his span of life is increased.

This is written in the Shastras, not once but in a hundred places. I have just given one example.

You would be reading this shloka of the Gita:

Aapooryamaanamachalampratishtam samudramaapah pravishanti yadvat,

tadvatkaamaa yam pravishanti sarve` sa shaantimaapnoti na kaamakaamee.

(Gita 2. 70).

All the vishay-bhoga of the world come to him, the way all rivers flow into the sea.

Who do they come to?

They come before a jeevanmukta Mahapurusha who – like the *samudra* (sea) – is established in his swarup, who does not do the *ullanghana* (go beyond the limits) of his *pratishtaa* (position; prestige), his *ve`laa*

(boundary), his *maryaadaa* (ethical framework). Birds sit on his head without fear. Even mosquitoes bite him without fear, because no living being has any reason to be afraid of him.

I ask you again to not take this in a bad sense. I am explaining the meaning of this shloka of the Gita. In Sanskrit, the word *apa* indicates plurality. *Aapah* means, a lot of water, lots of drops of water, springs of water, rivers of water. The example given is that of the sea. The water of many rivers rushes towards the sea to pour itself into it. The sea, however, remains unchanged in its pratishtha. '*Tadvatkaamaa yam pravishanti sarve*' (Gita 2. 70) – bhogas create no vikar in an enlightened Mahatma. All the good bhogas and good things in the world come running to a jeevanmukta Mahapurusha and merge into him.

Just as a lump of clay falls to the earth, and fire rises towards the sun, all bhogas flow towards a Mahatma who becomes a one with his fundamental Atma, the Paramatma. Now, there is no method for explaining this to fools. Just as all water flows towards the sea, and the fruits on a tree fall to the ground, '*Tadvatkaamaa yam pravishanti sarve*' (Gita 2. 70), all bhogas merge into a Mahatma without creating any vikar. This is Newton's Law of gravity. All bhogas run after a Mahatma; he does not run after any bhoga. He does not chase shadows. Worldly bhogas are like his shadow, following him wherever he goes.

I am not talking about the great, well-known Mahatmas; I am talking about the unknown, or little known Mahatmas who sit quietly in their own place. Yes! They sit in their swarup. To sit in one's own place means to sit in one's swarup. It means to not sit on the vehicle of

vasanas and go to another's house, to not get bound to them. Otherwise, they will drag you where they want, you know.

A jeevanmukta is *nirdvandva* (without doubts or duality). 'Jeevanmukta' means, he is alive and he is also Mukta. He sits in his own place. '*Sa shaantimaapnoti na kaamakaamee (Gita 2. 70)*' – he gets shanti, not the person who is filled with desires.' A person who runs after the bhogas of the world never gets shanti.

A knot has been tied between the chitta and the Atma. The chitta has spread its vasanas on the Atma's head. Once, Nandaji had organized a 'Sadachara Samiti' – a Society for promoting a good lifestyle in society. Nandaji would sit for a couple of hours every day in case anyone came to complain of any *bhrashtaachaara* (corrupt or depraved behavior). He sat in his bungalow – how could every person reach him? His peon only allowed those people to meet him who gave him a bribe, and stop all others. People began to criticize Nandaji. Tell me now, how was Nandaji connected to the mistake of the peon? This chitta is where peons stay.

The basic seed of all vasanas is called the chitta. What does it do? Secretaries phone the District Collector and tell him that it is the Minister's wish that this work should be done. The District Collector does not dare to displease the Minister. The Minister knows nothing about what his Secretary has done. There are many cases where it was found later, that the Minister was completely opposed to the work his Secretary said that he wanted to be done! The chitta attaches its own desires to the Atma, in order to fulfill them.

A man was caught for doing something wrong. He gave a testimony, 'This Mahatma does this. A certain Mahatma does this. I am also doing it at their wish.' Taking the name of the Atma, the chitta calls its own

vasanas the vasanas of the Atma. The vasanas are of our '*mein*' ('I'; the ego), and the chitta takes advantage of the existence of the Atma to fulfill them.

What does the sakshi-Devta – the Atma – do? The Atma surrenders its *nityataa* (eternal existence), its *vishyaanubhooti* (experiences of sense objects), its *vishaya-prakaashataa* (its quality of being the one who illuminates the vishays), and its swarup – which is anand – to the chitta. These three Dharmas (the intrinsic nature) of the Atma come into the chitta – nityata, anubhooti, and anand. The total heap of the vasanas of the chitta gets attached to the Atma, and this is why we feel that we have vasanas. This feeling is actually a knot, because of *avichaara* (absence of vichar). This knot is caused by agnan; it is caused by bhranti. It is an imagined knot that ties the sakshi with the chitta.

The Atma is accepting the Dharma of the chitta into itself, and the chitta is accepting the Dharma of the Atma into itself. The chitta is wayward. Just as there are women who help people to meet other people, these vrittis are controlled by the chitta; they are the handmaidens of the chitta. These chitta-vrittis do the work of making the Atmadev mingle with vishays.

What is the meaning of jeevanmukti? It is for the Atma to be asanga from the chitta in which vrittis go and sleep. The chitta is the owner of the vrittis. It is the seed of all the vrittis. The nature of the Atma is to be the asanga sakshi. It merely watches. It does not change with the changes it sees. *De'sha* (space) is imagined because of the sight of the length and breadth shown by the vrittis and the chitta. When the vrittis see the vishays the age of the vishays is imagined, *kaala* (time) is

imagined. Their being perceived creates a bhram about their *sattaa* (existence), which the Atmadev sees.

The Atma is the sakshi of the changing vrittis. It is the sakshi of the desha and kaala that are known because of the attributes of the vishays. It is the sakshi of their seeds. This *beeja-dashaa* (seed state) is present even in the deep sleep state, so the Atma is the sakshi of the deep sleep state. All these vrittis, the *satta-mahattaa* (existence – importance) of the chitta space-time, all merge into this agnan. This is one point.

What I wanted to tell you about the meaning of jeevanmukti is that in our *jeevana-kaala* (during this lifetime) we are bound to the things of the external world – this is vasana for Artha (worldly riches). We are bound to individuals – this is vasana for bhoga. Our wish for certain kinds of vrittis to continue is vasana for Dharma. The wish that vrittis should not arise at all is Yoga-vasana. The wish that our vasanas should conform to our sanskaras and our Sanskriti is Dharma-vasana. The wish to always be connected to someone is Kama-vasana. The wish to always have some object is Artha-vasana.

Artha-vasana, Kama-vasana, Dharma-vasana, and Yoga-vasana, you know! The chitta keeps all these vasanas in its stomach. We become one with the chitta, and believe ourselves to be *kaama-kaamee* (filled with desires). A kama-kamee never gets shanti.

Tadvatkaamaa yam pravishanti sarve`, sa shaantimaapnoti na kaama-kaamee.

(Gita 2. 70)

(Only a person who is free of desires gets shanti; not a person who has desires.)

Vishay-bhogas come on their own to him, and he sits in his swarup. *Samudra* means, *sa+mudra* – a body with a position. The sea is in a *shaanta* (serene) *mudraa* (position) at times and in a *vikshipta* (agitated) *mudra* at times. These are the two mudras of the sea. Mudra means the way of sitting. Mudra means, ‘*Sumukham samputayan chaiva vikaasam vistritam tathaa*’. There are different ways of sitting, aren’t there? The body has one mudra when the person is angry, and another when he is filled with love. It is the ‘pose’ of the face! When the pose remains unaltered – when the position remains unchanged – even in the presence of vishay-bhoga, the person gets shanti. That means, a person who does not give up his position – he remains established in his position – gets inner peace. A person who sits in the motor car of his vasanas, going here and there to fulfill his desires does not get shanti. You have read this in the Gita.

All right, tell me now, is this when the person is alive or is it after he dies? This happens during his lifetime, you know! A *sthitapragna* (enlightened Mahatma; a jeevanmukta) is alive. A corpse is not called a *sthitapragna*! A *sthitapragna* is in a Samadhi at times, and sometimes he is in *vyavahaara* (worldly interaction). If you think that only a person in Samadhi is a *sthitapragna*, you are mistaken. ‘*Naabhinandanti na dve`shti tasya pragnaa pratishtithaa (Gita 2. 70)*’ – a *sthitapragna* is not displeased when he gets some *ashubha* (inauspicious) object; nor does he have hatred for it. His buddhi is steady, unwavering. This is about a jeevanmukta.

The same thing is stated in: *Athamrityoramrito bhavati. Atra brahmasamashnute`.* (A mortal becomes immortal.)

This is a characteristic of a jeevanmukta.

Another Shruti says: '*Sa chaksuarchakshuriva. Saharnoakarna iva. Samanaa amanaa iva. Sa praano apraana iva.*' What is sitting? There is a Samadhi just now. Samadhi does not mean sitting in an *aasana* (Yogic posture), you know! The fact is Samadhi is not *saadhya* (a goal obtained by effort); it is a *saadhana* (method for reaching the goal). This is also something that not understood by many people. Even those who teach Yoga these days are often unaware of this. Yoga has eight *anga* (parts; limbs) of which Samadhi is the eighth. The *angee* (the body that has limbs) is Yoga. An *anga* is one part, like a hand or a foot. A nose is an *anga*, the eye is an *anga*, and the head is also an *anga*. The body is the *angee*. Since it is called *ashtaangaani* – meaning, Yoga has eight *angas*, it is clear that Samadhi is an *anga* of Yoga; it is not Yoga itself.

Eyes are there, filled with anger sometimes, and with love sometimes. Both feelings are seen in the eyes. The eyes of a jeevanmukta are such that they see, but are filled with neither anger nor love. He has ears and listens to what people say, but is not affected by their words. He has a *mana*, but he considers the imagined things that come into his *mana* to be mere perceptions. *Samanaa amanaa iva*. He is *sa + mana*, meaning, he has a *mana*, but is like an *a + mana* = having no *mana*. I am describing a jeevanmukta.

A jeevanmukta has eyes, but love and anger do not overshadow them. Raaga and dvesha do not affect his Gnan-drishti. Neither praise nor criticism carries his ears in their stream. If they do, the person becomes deaf. If a man gets carried away by listening to himself being praised he

becomes deaf; he no longer wants to hear what others have to say. This is a serious illness.

Yesterday I read an article on 'The Disease of Leadership', written by Gagan Beharilal Mehta, who was the Indian Ambassador to the United States of America. He explained the cause, and the treatment, for it. As the disease takes root, the diseased person wants to attract more and more publicity. He wants his name and picture to be printed in the newspapers. He wants to become a Member of some important Committee, like the Municipal Corporation. If he is not given enough importance he thinks about how to make a new Institution.

The author has explained how the disease of *ne`taagiri* (the avid desire for importance of political leaders) increases. What is the method of its cure? The author says, quite rightly, that this disease is very hard to cure. Once a person gets infected he does not want to be cured!

Now, see the jeevanmukta. He is *samanaa amanaa iva*. He is aware of the rising and setting of the sun, he eats his meals, and walks on the road like anyone else. However, he does not catch hold of any object or condition with his mana. Nor does he leave his mana behind with any of them.

What do worldly people do? They throw a piece of their mana into the objects they like. They gather the poison of the things they dislike into their mana.

Samana amana iva. Yes! '*Sa praano apraana iva*' – he has prana – the breath that gives the power for action – but is as though he has no prana. The life of a jeevanmukta is free of sitting in an *aasana* (Yogic posture) and doing breath-control exercises, or wrestling with his

indriyas. All Creation glimmers for his mana. He breathes. His ears hear, his eyes see, but he remains samana amana iva. Sa prano aprana iva.

Now, I will tell you one thing about jeevanmukti. I have spent some forty five years or more, seeing jeevanmuktas and staying with them. What all am I to tell you about them?

Sara sara hansa na hohin, hohin gajaraaja na vana vana.

Laalon kee naheen boriyaan, hanso kee nahin paanta,

simhon ke`naheen le`hade`, santa na chale`n jamaat.

Not every lake has swans, not every forest has elephants. Lions don't stay in herds and Sants don't move in groups.

Raago lingam-abodhasya chitta-vyaayaama-bhoomishu,

kutah shaadavalatah yasyaagni kotare` taroh.

How can a tree remain green if there is a fire in its hollow? This is an example. *Kutah shaadavalatah?* Shaavalatah means greenery. How can a tree that has a fire burning in its hollow remain green? How can a person whose heart burns with raaga-dvesha be a jeevanmukta? How can he walk on the path of jeevanmukti?

Raago lingam abodhasya. Agnan is characterized by raaga. The word raaga is created with great artistry. The 'r' is an *agni-beeja* (the primary cause of fire). What we pronounce as *rum*.

The Tattvas have *beej* (seeds; root words; primary causes). The beej of the prithivi (earth) is *lum*. The beej of jala (water) is *vum*. The beej of agni (fire) is *rum*. The beej of vaayu (air) is *yum*. The beej of akash (space; the sky) is *hum*.

Dhaatu (primary substances) have *beej*. The *beej akshara* means the first syllable of a mantra. The use of 'r' in 'raaga' makes it evident that there is *aaga* (fire) in *raaga*. It may be hidden in ash at present, or it may be raging, or smoldering, but it definitely comes into the *hriday* that has *raaga*. Look, *raaga* contains 'r' + 'aaga'. Is there anything else? *Aaga* is automatically attached to 'r' in 'raaga'. *Narayana*! Someone may say, 'If *raaga* has *aaga*, it also brings a smile to the face.' Oh, it is a false smile. It is a smile that is learnt at the Beauty House.

'Love shines in the eyes, in *raaga*'. Oh, this is good acting. The person is playing a role. I have seen such excellent acting that it is difficult to believe that it is not real. The *Seths* here will surely have contacts who can introduce them to actresses. All this is a drama.

The heart burns, but the actor has a smile on his face. The lips speak words of love. *Raagolinga abodhasya*. What is the sign of having *agnan*? It is when the *hriday* gets trapped in the fire of *raaga-dvesha*. It can be a blazing fire, a fire covered with ash, a smoldering fire, or fire in some other state, but it is some state or another of *raaga*. Where *raaga* is, there is burning. We burn when we see another's badness; or is it because our *raaga* creates an antipathy that makes our *hriday* burn? Give some thought to this.

Now, one person said, 'Maharaj, when you describe the *Tattva* you say that *raaga-dvesha* stay in the *antahkarana*; let them be. You are the *saakshee-kootastha* (unaffected witness) *Brahman*.'

Narayana! Isn't this like catching my tongue? He will catch my tongue – I know it! The people are sitting before me. They will quote my words to me, 'kama-krodha are the *Dharma* of the *mana*, and a blind man believes that they are in him.' I know about these things.

Look, for the purpose of explaining the Tattva I say that you are not connected to the antahkarana, or its Dharma. I say this to help you get Tattvagnan.

For the purpose of helping you obtain the extraordinary sukha of jeevanmukti I tell you that raaga-dvesha should not be present in your jeevan. I describe two different topics. One topic is the Tattva and the other is the extraordinary sukha of jeevanmukti.

One man brought a pot. One man brought a mango, and one man brought tamarind. All three agree that the tamarind is sour, the mango is sweet, and the pot has no flavor. Actually, the *mitti* (clay) of which a pot is made also has a flavor, because there is water in the clay. Now, a person who does vichar will say that the tamarind is also mitti. That is true. If you burn it in fire, the tamarind will become mitti. A mango will also become mitti if it is burnt. If you go on heating the pot it will turn into dust. From the viewpoint of the Tattva all three are mitti. Whether it is in the form of tamarind, mango, grape, or a pot – from the viewpoint of the Tattva it is all mitti; earth.

It is because of the special characteristics of the *beeja* (seed) that the bitter gourd is bitter and the grape is sweet. When you have to do vichar about the Tattva of the mitti (the element that gives substance; earth), or the *rasa* (the element that gives flavor; water) you will have to ignore the differences of the flavor, shape, etc. You will have to remove these differences from your buddhi. Write them off the way a businessman writes off miscellaneous expenses, and then do the vichar of the mitti-Tattva and the rasa-Tattva.

In Vedanta it is said that the *apavaada* (negation) of these has to be done before you do Tattva-vichar. Don't see the names – tamarind,

mango, grape etc – as the *dhaatu* (primary substance). It has the weight of earth. The water has flavor with the *upaadhi* (attribute; a superimposition connected to something) of the beej. From the viewpoint of the Tattva it is composed of earth, water, fire, air etc.

A grape remains small. A bitter gourd grows bigger. How much *praana* (vitalizing air) can it absorb? Its length and breadth are according to the amount of prana it absorbs. The heat or coolness in it is according to the amount of heat it absorbs. The flavor in it is in proportion to the amount of water it absorbs. The intrinsic quality of the beej is always in it.

This chitta is also a beej. When we do vichar from the viewpoint of the Tattva we ignore the thoughts of the tamarind – mango – grape – bitter gourd, etc. We negate them and say that the Atma is the nitya-shuddha-buddha-mukta Brahma-swarup.

Now we have to see what food is favorable for our good health. Which lifestyle is best for us? The vichar of the Tattva is Gnan, and the vichar of our lifestyle is jeevanmukti.

Jeevanmukti is the serene lifestyle of an individual. In this, there are two states. A jeevanmukta person stays in a Samadhi sometimes, and sometimes in vyavhar. You are aware of this. The Yoga Vasishtha has many episodes that help us recognize jeevanmukti. It has eight shlokas on Jeevanmukti. When the Sant Issue of Kalyana was published, I wrote an article for it. In the article I wrote about the characteristics of a jeevanmukta. I quoted these eight shlokas and elaborated on them. This was more than thirty years ago, before I took the vows of Sanyas. The article was titled ‘Jeevanmukta’, and the author’s name was given as ‘One’; neither Pundit, nor vidvaan, nor Sadhu; just ‘One’. Now I will

recite the eight shlokas that give the characteristics of jeevanmukti. They are the same as the ones I had recited before. They are given in 'Jeevanmukti Vivek'. The truth is that I had read these eight shlokas somewhere, and then read them in the Yoga Vasishtha.

I am telling you who a jeevanmukta is. The Gita describes a jeevanmukta as a sthitapragna in the second chapter, as a bhakta in the twelfth chapter, and as a *gunaateeta* in the fourteenth chapter. And in-between as, '*punditaa samadarshinah*', '*gnaanavignaanatriptaatmaa*', '*kootastho vijite`ndriyah*'. The Brihadaranyaka Upanishad describes him as *brahmana*. Other Puranas describe him as an *ativarnaashramee* – one who is not subject to the rules of any Varna (status in society) or Ashram (stage of life).

Once I was travelling with three Sadhus. We were part of a group who toured the pilgrimages of India by train. This was organized by the Paramartha group in nineteen fifty five. There were many Sadhus in the group, but these three were of one level. One of them was Mangal Hariji. He was a great *vidvaana* (learned person) and a great *virakta* (having great renunciation). The other two were Swami Premanandaji and Ramdas Babaji. They all had big bellies. When they slept side by side their bellies would bump into each others'! Today, people – especially the younger generation – disapprove of being overweight. Doctors say that it cuts short the span of life. But, I have seen a number of very fat men who were a hundred years or more. There was a Siddharoodha Swami who was very fat. He stayed naked. His belly was so huge that only his stomach could be seen; his thighs could not be seen. I do not want you to become fat; I am just pointing out that even very fat people live up to an old age.

Mangal Hariji has written a book called 'Panchamashram'. The Ashrams are four – the Brahmacharya Ashram, the Grihastha Ashram, the Vanaprastha Ashram and the Sanyas Ashram. The subject of his book is the *panchama* (fifth) Ashram. 'Bodhachudamani' was another book written by this great Sadhu. One day while taking a walk he sat down to rest, and left his body. He was over eighty. He was very fat, but he was very strong. When he ran no youngster could keep pace with him.

What I want to tell you is that a jeevanmukta is described in this book as a person being *ativarnaashramee*, meaning, a person who lives in a state that is beyond the rules of the four Ashrams. A jeevanmukta is not an *ashramee* (one who belongs to any of the four Ashrams). He is not even a Sanyasi. When someone says 'ativarnashrami' it means that his lifestyle is beyond the confines of the rules of the Varnas and the Ashrams.

Now I will speak about the eight shlokas that describe the characteristic of jeevanmukti. They are the same shlokas I have told you about. They are given in 'Jeevanmukti Vivek'. The truth of the matter is that I first read them in 'Jeevanmukti Vivek', and then I found that they are from the Yoga Vasishtha, and after that I wrote a commentary on them, and even that was some thirty or thirty five years ago.

*Yathaasthitamidam yasya vyavahaaravatoapi cha,
asangatam sthitam vyoma sa jeevanmukta uchyate`,
node`ti naastamaayaati sukhe` dukhe` mukhaprabhaa,
yathaapraapte` sthityasya sa jeevanmukta uchyate`,
yo jaagarti sushuptistho yasya jaagranna vidyate`,*

*yasya nirvaasano bodhah sa jeevamukta uchyate`,
raagadve`shabhayaadeenaamanuroopam charannapi,
yoantaravyomavade`tyachchhah sa jeevanmukta uchyate`.*

There are times when the sky is covered with a colored dust. It is possible that you have not seen it in Mumbai. I remember an incident of my childhood. This was in nineteen sixteen or so. A great dust storm had come up. My grandfather wrapped a thin muslin cloth round my face. The day had become so dark that we could not see what was in front of us. There was a strong wind carrying dust, so my grandfather wrapped this cloth round my face to protect my eyes, nose and mouth, so I could breathe without being choked by the dust. I remember it clearly. After a little while the wind and dust died down. The sky was absolutely red in color.

Look, the dust filled the sky for a while, and it became dark. Then it became red. A storm rose up. It rained. The sky was not affected by any of this. It did not keep the darkness in it, nor did it keep the redness. Darkness is Tamo guna, the lowly tendency that gives sloth and delusion. Redness is Rajo guna – the mixed tendency that gives desire and restlessness. The sky kept neither the wind nor the water; it remained *nirmala* (unsullied). When the sun was setting the moon appeared. Stars sparkled in the sky. The wind died down. There was no darkness and no dust. Now, this is about the *aakaasha* (sky; space).

There is a *sthiti* (state) of the akash. You do not know that you have the capacity to create such an akash. You see the sample, isn't it? You make a model of space but you don't understand the point that this space has been created by you. When you see a vast expanse of land in your

dream, and you see the sky and the moon and the stars, do you know who creates them? You see in your dream the model that has been created by you. When you are in the waking state, also, it is you who creates the original space. The sky of your dream is in your mana. The sky of your waking state is not in your eyes; it is not possible for the eyes to see the sky. This, too, is in the mana.

The *prakaasha* (light; effulgence) of the sky in your dream state is the same as the prakash of the sky in your waking state. The *prakaashaka* (one who illuminates) of the sky is not smaller than the sky. Its *nityataa* (being nitya; being everlasting) is bigger than the nityata of the sky. Its length and breadth are greater than the length and breadth of the sky that is seen in it. The akash has *avakaasha* (emptiness; room) for others, but the prakash has no avakash for others; it is advitiya.

You are that prakash in which the length, breadth, height, and lowness of the akash is created and spoilt. You are that prakash in which a dust-storm, rain, redness, darkness and wind come and go, but you give them no avakash. You don't give avakash. That is a stream of perception.

All right; how can a jeevanmukta be recognized? This is the same prakash as the *chit-prakaasha* (the effulgence of the chit that enables consciousness), which is the swarup of a jeevanmukta. A times comes when the Ishwara does pralay of the *srishti* (the world He has created), and a time when He does srishti. The Ishwara who creates the world sustains it and dissolves it, is a form of your prakash.

The Parameshwara sometimes does srishti, sometimes *sthiti* (sustains it), and sometimes pralay. What is there in the swarup of a jeevanmukta when the world is created, sustained or dissolved? It is he,

alone. The prakash of the akash is the jeevanmukta's swarup. Whoever gets the bodha of oneness with that prakash becomes a jeevanmukta. *Yathaasthitamidam yasya vyavahaaravatoapi cha*. There is no vyavhar when the Ishwara does pralay. Vyavhar is possible only when the Ishwara does sthiti. The earth, sun, moon, planets, constellations etc remain as they are. The air moves. The akash holds everything in its stomach, and a jeevanmukta interacts in it.

What is its swarup? The akash is asanga. The rising and dissolving of the akash is in the *svayam-prakaasha* (self-effulgent) swarup of a jeevanmukta. At first, what is a jeevanmukta from the viewpoint of *anubhava* (experience)? This was the explanation of his swarup. *Vyavahaaraavatoapi cha* – he moves around, eats, drinks and laughs; he is called a jeevanmukta.

Many wonderful things will be forthcoming in the next few days. There will be points that are very useful for you. *Node`ti naastamaayaati sukhe` dukhe` mukhaprabhaa*. No furrow appears on his face. *Yathaapraapte` sthityasya sa jeevanmukta uchyate`*.

Narayana! Narayana! Narayana! Narayana!

Yathaasthitamidam yasya vyavahaaravatoapi cha

asangatam sthitam vyoma sa jeevanmukta uchyate`.

People who have shraddha for the Ishwara, *vishvaasa* (staunch faith) and *nishtha* (reverence) for Him sometimes wonder how He sees this world of ours. Does this question ever come to your mind, about how our world appears to the Ishwara?

I was unemployed in my youth, you know. I used to think about these things in my days of idleness. I would think, ‘this is how I see the world, but how does it look in the eyes of the Ishwara?’ It is just a matter of interest, after all. Such thoughts come when a person is unoccupied with worldly matters. I did not have to worry about my food. I did not have to worry about a wife. My life was not burdened with worldly matters. People create problems in their life. ‘How can I get this girl to marry me?’ Or, they are prompted by dvesha, trying to find ways to destroy an enemy.

I want you to remember that lofty *chintana* (deep reflection) is not possible when problems and worries predominate, because a person gets entangled in solving his problems. My brother, just as you have got food till now, you will also get it in future. The wind rushes towards a place that is on fire. It is a law of Nature. You know that, don’t you? I have gone many times to help put out a fire. When someone’s house catches fire, a strong breeze rushes towards the fire. Similarly, food and water come to a person who is hungry and thirsty. I have experienced this again and again.

I had no money when I became a Sanyasi. Letters would come, but I did not have any money with which to buy a postcard or envelope. I didn't know how I could send them an answer. One day the postman brought a letter. Twenty rupees were enclosed with the letter. It was from a person who was an expert on law! He was breaking the law by sending money by post. I told him that he should spend four annas more and send it through money order, and not use the illegal method of posting it. After all, four annas is not a big amount!

Look, what I want to say is that when I had a need to write a letter, but lacked the means to do so, the money came to me. Once, when I was at Haridwar and wanted to go somewhere, a man came and put twenty five rupees before me. It has often happened that people came and gave me food when I was hungry. Actually, when there is a need for something, the thing comes, somehow. This is srishti's rule – it is the rule of Creation!

My jeevan is not dominated by problems. I am not worried about my descendants getting an income. I do not think much about people who have passed away, or those from whom I have parted. I have no urge for the day to continue, or not wanting night to not come. When the chitta is free of worldly problems chintan is unrestrained. The people here come to me and say, 'Maharaj, I have a problem.' Yes! This is what they say. There is some such word – problem. You can take it to be *praabalyama* (predominance). *Samasyaa praabalyama* (predominance of problems)! When no worldly feelings dominate the chitta, the buddhi is empty. Instead of being restricted within the limits of one family, it begins to give serious thought to *poornataa* (the wholeness; entirety).

The buddhi's being free to do vichar about the poornata is the excellence of chintan. This also contains vichar about what this srishti is, from the viewpoint of *anaadi kaala* (time that has no beginning), and the viewpoint of the *nitya-pravaaha* (eternal stream) of the srishti.

All right, let us accept that this srishti has been created, and that it will end. Then, what is this srishti like from the viewpoint of *anantataa* (infinity)? Furthermore, if it is made by Prakriti, what is its swarup? And, what is its swarup if it is made by the Shakti (feminine power) of the Ishwara? What is the swarup of the srishti if it is made by the Ishwara, and what is its swarup if it is made by *paramaanu* (particles)?

Look, this little life, this family, and the petty problems that come, will not be removed until the buddhi is applied to the vichar of the poornata. You may create a sleep-like state for a little while, but that will not remove your vasanas.

Another point – forgive me if my words are not pleasing; when I was young, I was impudent. I voiced my thoughts, my convictions, in the presence of elders at times. I would tell elders what I felt they should do and what they should not do. However, it is my experience that no one, not even the people closest to me, accepted to make the smallest change in their habits. This was in spite of my giving irrefutable logic about the matter. If even our closest people are unwilling to change, what can we expect from others?

Even the Brahmin families in our village would eat onions and garlic. Onions and garlic never came into our house, but other Brahmin families had them regularly. They resisted all my efforts to make them give up these items, which a Brahmin is not supposed to eat. Also, animal sacrifice was done at the Devi Mandir in our village. I tried to

convince the village elders to stop this practice. Even those who were convinced about this and agreed to not sacrifice any animals in future were pressurized into continuing the practice when someone's wife got a headache and told the husband that this headache was because the Devi was displeased that no sacrifice had been offered to appease her. Some incident would happen to make the superstitious convinced that it was essential to continue to offer animal sacrifices.

Even later, I observed that even the closest people won't give up a habit in spite of all my efforts. I will not name anyone, but the person concerned will understand, isn't it? This person is one of my *shrota* (one who regularly listens to, and absorbs the purport of spiritual discourses). In those days I was doing *saadhana-bhajana* (methods for spiritual progress), so the *sanskaras* of Brahmacharis dominated my thinking. I did not notice how Gujarati, Marwari and Maharashtrian people use red chili powder in their cooking. I told the gentleman to give up red chili powder. 'All right,' he said. 'I agree to give up red chili powder.' He gave it up for a month or two, and then started to have it. This time I made him take a vow to give it up. He swore on oath, 'I will not eat red chili powder as long as I live. It is not essential for me to live. I swear to never have it again.' His determination lasted two or three months. Then I told him, 'All right, eat it if it is already added to your food, but don't ask for it. I feel embarrassed when you ask for red chili powder.' These are experiments. Even a small habit like this is not broken easily. After that I stopped giving any teaching to this man. I tell myself, 'My *vasana* to give teaching gives me *dukha*. Whether the person restrains himself or not depends on his nature.'

Years ago I had read in the Paras Mani that if a dog's tail is kept in a bamboo for twelve years, it curls up again as soon as the bamboo is removed. People go on in their own way. Each one has his own habits. This problem of improving others limits a person to one individual, one family, or one Sampradaya. We need to make our outlook bright, pure, and all-pervading.

On my way here I was talking with Prabuddhananda about how people talk a lot about the Hindu Dharma and Hindu Sanskriti. They talk about Maharana Pratap and Shivaji Maharaj. That is very good; but how many of them have the ability or the will to face the suffering these great people faced, in order to protect the Hindu Dharma and Sanskriti? Maharana Pratap had to watch his wife and daughter eat grass, because there was nothing else! He made immense personal sacrifices. Shivaji had to wander from jungle to jungle in his efforts to protect our Dharma and Sanskriti. How many people are there today who have that kind of resolution and endurance? People hold up Maharana Pratap and Shivaji Maharaj as ideals, but if they don't do the sadhana, how can they be established in those ideals?

How would this srishti be seen in the eyes of the Ishwara? Have you ever given thought to this? Would the Ishwara see this srishti outside Him, or within Himself? Oh, my brother, Rama is the Ishwara, Krishna is the Ishwara. Narayana is the Ishwara who lives in Vaikuntha. Would they be seeing this world as outside themselves, as we do? Look, my brother, the fact is that you do not see Rama-Krishna-Narayana as forms of the Ishwara at all! The Ishwara is the one who does srishti, sthiti and pralay. Does He, who was there from before, and makes this world, create it within Himself or outside Himself?

When you do this vichar with the method of the Sampradaya, about what is the meaning of 'tat' in Tattvamasi, this will occur to you. I am talking about your vichar. All right; the Ishwara also does pralay of the srishti. If the Ishwara makes this world outside Himself, then the Ishwara will be in half of space and the world in the other half. Or, the Ishwara will be in a larger part of space and the world in a smaller part. The fact is, if the Ishwara makes the srishti it will be within Himself, not outside.

Vallabhacharyaji Maharaj says that this srishti exists in the Ishwara's *sankalpa* (mental resolve). It is like my sitting alone in a room and seeing a Mahatma in my mana. Or, I see a lady in a dream. From our viewpoint the swarup of the Mahatma seen in a dream, the Himalaya seen while day-dreaming, and the sun and moon seen in dreams, are all within us.

The Ishwara can see this srishti within Himself, in His *sankalpa*, in exactly the same way. Shri Vallabhacharyaji Maharaj says that that this world is in the Ishwara's mental resolve – His *sankalpa* – and it dissolves in Him. It is created when the Ishwara makes a *sankalpa* and ends when He breaks it. Try to imagine this.

What is the difference in the world seen in a dream state and the world seen outside? The world seen in a dream state is *chitta-kaala* – it exists only as long as it is seen by the chitta, and the external world is *dvayakaala* – seen in two periods of time – during the dream state and the also the waking state.

As long as the book is in front of me I see the book, and as long as I see the book I am aware of it. The srishti of the dreaming state and the state of *manorajya* (day dreaming; imagining things vividly) exists only

while we are in those states. Even if I don't see the book in my waking state, it will remain in its own place. The srishti of the manorajya, however, will exist only for as long as I am in that state. If I don't see it, it will not exist. If I change it, it will be changed. How does the Ishwara see this srishti?

I will make a small *aakshe`pa* (criticism; accusation). The people whose behavior is not in keeping with the outlook of their Prabhu (the Ishwara they worship), or the *se`vaka* (servant) who does not behave in keeping with the outlook of his Swami (Master) – that bhakta or sevak is turned away from his duty. If the Ishwara sees this entire srishti in Himself, as His manorajya, as His sankalpa, and if any person with great experience does not see it as the Ishwara's sankalpa and His *roopa* (form), he is not a bhakta. As long as a person sees things differently from the way the Ishwara sees them, and he does not love those the Ishwara loves, the outlook of that bhakta and remain different.

A person has to obtain the knowledge, 'what is this srishti in the eyes of the Ishwara I adore?' This is called '*janmadasya yatah*.' (All the senses, mind and speech are aids to the knowledge about the Brahman.)

This is '*yato vaa imaani bhootaani jaayante`*.' (That, from which all beings are born, live, move towards and merge into is the Brahman.)

Now, give some thought to this – you people do *shravana* (listening to spiritual discourses and grasping their purport). Where genuine shravan is done agnan and *bhrama* (false understanding) are removed. Those who believe in materialism say that medicine cures diseases. The doctors of Ayur Veda say that if the substance matches the bodily humors of the individual, he can be cured by medication. Medication is given according to the patient's body humors, depending on whether

the person is dominated by mucus, wind, or bile. It is not that the same treatment is given to all types. This is the principle of Ayur Veda.

The *adhikaaree* (person with the right qualifications, an eligible person) is primary in Ayur Veda. An adhikari person matches his viewpoint with the Ishwara's viewpoint. Adhikari means a person who has qualification as well as eligibility. It does not mean an adhikari (a person in a position of authority) who is invited as a Chief Guest to some function, and makes a speech! See things the way the Ishwara sees them.

See that this srishti is in the sankalpa of the Ishwara. It is in the result of Prakriti. It is in the attached and unattached particles. The sankalpa is imagined in the *anaadi-ananta* (without a beginning – without an end) Brahman, because of seeing the interaction of this world. Therefore, the sankalpa is a superimposition.

The perception of this srishti in the Brahman is only *maayaa* – the Ishwara's power of illusion; from the viewpoint of the swarup it does not exist. Now, where do you take your *najara* (observation)? You take your najara to the toys you have made. Isn't that so? Your focus is on the bundles of notes. You have a large circle of friends and enemies, and your najara keeps moving among them. Isn't that a fact?

Look, for how long does this srishti exist? Where is it? What is it? Is it pairs of particles, or has chetan been created from a proportionate mixture of four *bhoota* (elements, earth, water, fire, and air)? Or does this srishti always exist? If it is this chitta-vritti that is the srishti, we can say in the language of the Buddhists that it is *kshanika* (transient; fleeting).

When we say that our Atma is nitya and Satya – meaning, the *aatma-sattaa* (existence of the Atma) never vanishes – then, this srishti is nothing in the everlasting Atma-satta that has no beginning and no end. Then, *vignaana* (acquired Gnan) is not kshanik; it is nitya, it is Satya.

Now, look at it from the viewpoint of jeevanmukti. The srishti created by the Ishwara stays as it is. The sun and the moon, the stars and the planets, day and night, are all seen as they have always been seen. Men and women appear the same. Our bodies and indriyas are also perceived in the same way. Yoga removes these perceptions; Vedanta does not.

What is the *yukti* (connection) in this? Look, I have travelled to Badrinath and Gangotri. I travelled on foot. In those days there were hardly any motorcars in the remote areas. Now, see what my idle mana did. I am telling you about the mana when it is not occupied with worldly matters. I had no tension about returning, and no schedule to keep. No problems troubled me. I would think about how different it is when I walk in a city. I think, ‘this house belongs to Bachubhai. This is Harikishandas’ house. Girdharbhai lives in this building. This is where Sharmaji stays,’ etc. Names are connected to houses. The house is seen, but the *mamataa* (possessive attachment) for the house is also observed, and the relationship with individuals comes to the mind.

When I walked on the road to Badrinath or Gangotri I thought, ‘the greenery here is like the greenery at the Hanging Gardens.’ I could see the Gangaji flowing, but no feeling of *mamataa-ahamtaa* (mine – me) was connected to it. Ice was there, as there is ice in the shops here. Now Maharaj, who does the ice in the mountains belong to? Who is the owner of the Himalaya? Who do the forest and Gangaji belong to? Does

anyone own them? The question of ownership does not arise! The object is seen, but not as belonging to someone.

Now, how is the mana created? When we see objects that belong to people, a *sanskaara* (subtle subconscious impression) is created in our mana about the things that belong to us. 'This object is mine. This belongs to me.' Yes! People think, 'This house is mine, this is my shop.' These sanskaras settle in the mana. When we do a *teertha-yaatraa* (visit holy places) no sanskaras of possessing things, or pride of possession are created. Tirtha Yatra is a punya.

You will ask, 'why is it punya?'

It is punya because we see objects without any feeling of attachment or pride. We spend one night at a *chatti* (camping place) and suffer great discomfort. We spend the next night at another chatti and find that very comfortable. However, we leave both and proceed on our journey. What is the punya? It is that we feel no dvesha for the uncomfortable chatti and no raaga for the comfortable chatti. Nobody has mamata for the things that are seen, so we also feel no mamata. We see all the objects, but neither do we have mamata for them, nor does anyone else.

What is the result? When mamata is removed from our chitta, that is the state of the chitta you must see.

When I was a youngster I always went to see any fair that came to our village. I have seen the celebrated Dussera festival at Kashi (Benares), the famous Rama-leela at Delhi, and the Kumbha at Prayag. Just as we see trees and animals in a jungle, we see people in a fair. Oh, my brother, if a lady from my village was at the fair buying something from

a stall with her face exposed, and she saw me coming, she would quickly pull down her sari to cover her face and turn away in embarrassment. 'Oh, Punditji is coming,' she'd say. In those days I was still a Punditji! The ladies did not feel shy of the crowds, but they felt shy of me! I often asked them, 'Why is it that you feel shy of me, but not of the crowds? Am I so bad that you cover your face and turn away when I come?' Sometimes it was the wife of a cousin, or an aunt by marriage, and they were younger than me. I would ask, 'this world is very good, and can see your face; only I am the worst person. Is it that?'

The fact is that there is a difference in our thinking when we see with moha, with mamata, with friendship, or enmity. The moha-mamata-friendship-enmity is not in the object; it is in our heart. As long as a human being sees himself as bound to one body there is a feeling of goodwill and mamata for that which is favorable. We praise the people who please us. For those who are hostile we feel bitter. There is a feeling of enmity. We criticize them.

Look, if someone gives us a horn and tells us to lick it we would refuse, saying it is a bone. Wouldn't we say that? However, if a Vaidya gave us *shringa bhasma* (powdered horn) we would eat it readily. All right, if someone tells you to take a bone into a Mandir, you will refuse. However, what is a *shankha* (conch shell)? It is a bone! This is what *anukoola buddhi* – *pratikoola buddhi* (favorable thinking – unfavorable thinking) means.

If a Mandir pujari sees a leather strap on your watch he will ask you to take it off and keep it outside. I ask them, 'don't the drums that are playing in the Mandir have leather on them?'

Actually, srishti is of two kinds. You can consider it that one kind is made by Prakriti, by particles, by the Ishwara, or that it exists in the Ishwara's sankalpa. Or, you can say that it is in the Ishwara, since it is perceived by the indriyas. This srishti is perceived from our side. It is perceived through the instruments we have (our senses and our antahkarana). If our instruments are colored, the srishti in the Ishwara seems to be colored. Since it is connected to our indriyas see it as being superimposed on the Ishwara. If you believe the Ishwara to be *saguna* (with attributes), see His sankalpa. The swarup of the Parabrahm Paramatma is so dense that there is no possibility of its having anything else in it. So, see this srishti as Maya, in the Parabrahm Paramatma. There is no need to see changes in it, or try to make changes in it. This is the *aadhyaatmika* (metaphysical) viewpoint.

The social viewpoint is different. The Arya Samaj wants to improve the society. The Sadhu Samaj wants to improve the Sadhus. Their committee members know what they want to do. A Society of a Sampradaya wants the good of their own group. A Society that belongs to a Party wants the good of their Party. People who focus on their State harm the Nation. People who focus on a particular language harm Gnan. Each Sampradaya considers itself to be superior to the others. People involved in social reform may or may not reform themselves, but they want other people to be improved! Jeevanmukti is not improving or reforming others; it is improving our own mind, you know! *Yathaasthamidam yasya* – what is, is as it is.

One day, a naked woman came and stood in front of a Mahatma. Perhaps you will say that this may be possible in some foreign country, it can't happen in India. Just a few days ago there was an item in the

newspapers that five ladies came in a car in front of the Prime Minister of England. They were stark naked. They stood before him and asked him to organize a festival. 'We will dance nude before you at the festival,' they told him. The caption of this article was 'Naked Invitation.'

A lady came and stood before a Mahatma, completely naked. The disciples said, 'Rama-Rama-Rama-Rama! What are you doing?' The Mahatma said, 'If clothes had been a necessity, wouldn't the Ishwara have arranged for babies to be born with clothes? Oh, He would definitely have made that arrangement. This is just like the Digambar Mahatmas who renounce clothing.' Now, Maharaj, the Mahatma's mana had its own way of seeing things. He did not have the viewpoint of any Sampradaya, or society, or province, or village, or city.

The city women no longer cover their heads, but the village women still follow that practice. One Mahatma saw both. If the city women were to cover their heads, and the village women were to stop covering their heads, the Mahatma would give no importance to it. A Mahatma's chitta is not burdened by the dosha-buddhi (thinking it to be a fault) of an uncovered head, or the virtue of keeping the head covered. For a Mahatma a covered or uncovered head is as much a matter of indifference as seeing a fair or a house, or the crowded Kalbadevi Road, or cattle in a cowshed. It is not that Mahatmas are not aware of the srishti – they see everything – but their chitta is free of vasanas and sanskaras.

If you become initiated into a Sampradaya you will see the pressure it puts on you. If I were to go to a group of Sanyasis, wearing clothes that are not saffron, they will abuse me roundly. I am telling you of the

reality. If any Vaishnav goes to Ayodhya and does not have a vertical *tilaka* (auspicious mark on the forehead) other Vaishnavas will say, ‘you have no tilak on your forehead – what kind of a Vaishnav are you? If you don’t put a tilak on your forehead you have become *bhrashta* (fallen).’ They will not allow him to sit in line with them for a community meal.

A jeevanmukta is not bound by the color of his clothes, or by a tilak, or by any State. He is free of all bondage and all rules. He is mukta. He has Gnan and he also has his own sanskaras. He lives a normal life but has not inclination to make people do what he thinks is right. Nor does he want to create a group of sanskaras. He has spectacles on his eyes. They color the things he sees, but he knows that the color is the color of the spectacles; the srishti is free of color. There is no color in the srishti; the color comes from the spectacles. The sanskara of our antahkarana gives us dukha. What is this? This is ‘*asangatam sthitam vyoma*’ – the space that is unattached and established in its own swarup.

The Ishwara’s srishti is as it has always been. It is certainly perceived by a Gnani, but only two kinds of *abhaana* (absence of awareness) are possible. Either you practice and succeed in blocking your vritti – or quiet it – or else, say something to it, isn’t it? Give your vritti some *aaraama* (rest) so that it stops seeing others. Take it into *vishraama* (tranquility). Take it into sushupti or Samadhi, which is akin to sushupti. When your vritti is merged into a state of sushupti-Samadhi, you will not see this srishti. Otherwise, as long as a person wears the spectacles of the antahkarana he will see the world of the senses and the objects

of the senses. Yes! It is true that he knows this is all actually the Brahman, the Ishwara; and therefore – *asangatam sthitah vyoma*.

This srishti is seen in the *shuddha* (pure) *chidaakaasha* (pure consciousness). It is just like a cinema seen on a white screen. A child gets frightened when he sees a fire in the cinema, and he starts to cry. He sees a chocolate on the screen and wants to have it. The white screen is the Brahman, and this srishti is the cinema we see. It is a child's tendency to cry, to be frightened, want things, and shout. Adults and old people don't get carried away like that. The fire in the cinema does not frighten them, nor does the chocolate tempt them.

In the viewpoint of a jeevanmukta the chidakash is an absolutely clean *adhishtana* (substratum of all that exists; the Atma). Chidakash means, a clean akash. *Svayam-prakaasha* (self-effulgent) means the Atma. The Atma and the unsullied akash. The unsullied akash is not separate from Gnan, and Gnan is not separate from the *nirmala* (unsullied) akash. Where the adhishtana and the *prakaashaka-adhishtana* (the substratum that illuminates – the pure consciousness of the Atma) and the *drashta* (the Atma that sees everything) become one, the *drishya* (the scenes) shown on the screen – however many they may be – don't get attached to the adhishtana or to the indriyas. The drishyas do not get attached to the light either. The adhishtana and the drashta are absolutely one. This is called *asangatam sthitam vyoma*.

Then, the srishti created by our moha-mamata disappears. The Ishwara's srishti – the sun, moon, space etc – is seen. Men and women are seen. A jeevanmukta sees everything, and lives in the world, but for the *sarva-adhishtana* (the substratum of everything) Brahman, the

self-effulgent Atma-sakshi – from the viewpoint of their oneness – there is no moha for the objects before him. There is no attachment for anything. Neither do we get attached to it, nor does it become smeared on to us. There is no *le`pa* (smearing) and no *ahankaara-dainya* (inadequacy of individuality). A jeevanmukta is not bound by any *dhaaranaa* (notion).

It is amazing how convinced we are about our dharanas – our beliefs and convictions. We know that our notions have proved to be wrong, one after the other. What am I to tell you about the things I believed when I was young, and how time made me change my ideas! When I think of the history of my mistaken beliefs, the incidents come before me. Give some thought to this. When you acquired some notion, or just accepted it, you became engrossed in the conviction that you were right and others were wrong. When you got angry with someone you felt that it was appropriate to beat him. When you felt prema for someone you felt that she is your all-in-all. You were ready to die for her. Haven't such manovrittis come to you?

People for whom you had dislike became your friends. Your friend became your enemy. You had to change your belief, that this is my friend and this is my enemy. When you scolded someone you were convinced that it was proper to scold him. When you had raaga for someone you felt that that was appropriate. Isn't this the history of your dharanas? Am I not speaking of what is in your heart? The feelings of raaga-dvesha etc you had at that time – can you say that they were based on mature, or complete Gnan? Can you say that your notions will never change? Isn't it possible that you are mistaken today, just as you were ten years ago? Just as you were partial because of some notion

that led to raaga, and unfair because of some notion that resulted in dvesha, it is quite possible that the raaga-dvesha you have today will be a cause of remorse in future. This is where we need to be careful.

When you give your attention to the activities of your vrittis, when you examine the history of your notions, you may have to make changes in the feelings you have at present. This *dala* (group) of mamata you have is not a dala – it is a *daladala* (quicksand; swamp)! Mamata is a swamp. It is quicksand, isn't it? Until you can see things from a *paripakva* (mature; ripe) Gnan-drishiti (the vision of Gnan) – which is the most vast viewpoint there is, and no other experience is greater than this either – until you reach that lofty viewpoint how can you say that your notions are correct? How can you impose them on others?

Jeevanmukti means mukti from *drishtikona* (viewpoints). A jeevanmukta is free from all viewpoints. What does drishtikona mean? If someone's photograph is to be taken the photographer sees the *kona* (angle). If the photo is taken from a higher level, a tall man looks short. If it is taken from a lower level, a short man looks tall. Is it not so? You know about these things. The photographers have amazing tricks these days.

I remember, I had gone to 'Oceana' once. Rukminibai Mathuradas – who is sitting here – showed me a photo of five identical women seated at a table. 'Which of them is me?' she asked. 'Can you make out?' I put my finger on one lady, 'this is you.' Actually, the photo was taken with such a trick that the same lady appeared as five ladies. When Rukmini asked me to identify her I was confused. . This was my agnan. This was when I first came to Prem Kutir and stayed here.

The angle a photo is taken from can make a tall man look short, a short man look tall, a fat man look thin and a thin man look fat. It can make a beautiful girl look ugly and an ugly girl look beautiful. People who arrange marriages through photographs find photographers very helpful!

You are also taking photos, you know! You take photos of the world. From which angle are you taking photos of the world? Are you making the tall look short or are you making the short look tall? Are you making the ugly look beautiful or are you making the beautiful look ugly? Look, this is the quality of your camera, not the quality of the object. *Asangatam sthitam vyoma.*

The world that is seen in the light of your chidakash has good and bad things that emerge from your *najara* (way you see things; subjective viewpoint). It does not come out of this srishti; it comes from your subjective thinking. This is called the *adhyatmika drishtikona* – the metaphysical viewpoint. A *jeevanmukta* sees the srishti from his *svachchha* (clean; untainted) vision. His pure untainted vision does not see the *guna-dosha* (virtues-faults) in the objects.

My blood was being tested at the Irwin Hospital in Delhi. The blood showed white worms the first day. The doctor gave me some medicine and told me to get the blood tested again after a few days. The second time, there were grey worms in the blood. It looked as though a sea was heaving in one smear of blood. It was a smear of only one drop of blood, but under the microscope it looked like a heaving sea. It is a miracle of the instrument that one drop looks like a sea.

The *darshana* (vision) of the *brahmaanda* (universe) in the Brahman is a miracle. In the Brahma-drishti of a *jeevanmukta* this srishti – which

seems to be filled with guna-dosha and other dualities – is like the mithya objects seen in a dream.

We should not get trapped in *vaada-vivaada* (controversies; debates on doctrines). A person who gets trapped in controversies catches hold of a *mata* (principle; doctrine). Mata is that, which comes into the *mati* (intellect; thinking). It comes within the perimeter of the buddhi. It is the karma of the mati. Bhagwan is not in a mata; He is beyond all matas, and beyond mati. Look, for that which is within the mati it is proper to make a mata, but it is not proper to make a mata for that, which cannot be limited to any perimeters.

This Shruti is from the Kenopanishad:

Yasyaamatam tasya matam matam yasya na ve`da sah.

(2. 3)

A person who has understood that the Paramatma is not the karma of the mati, that He is beyond the mati, has understood the Paramatma.

There are gota Sindhis (village Sindhis), Sindhis from Hyderabad, Sindhis from Shikarpur, etc. One gota Sindhi invited Shri Udiya Babaji Maharaj with great love, to come for a meal at his house, along with the Sadhus who were with him. When we went there he made us sit on a gaddi (cotton mattress). He placed cushions in front of us, and began to put thalis (large metal plates) on them. When he served rice in one plate he stirred it with his ladle. He did the same with the next Sadhu, and the Sadhus after him. Tell me, now, didn't everything become *jhoothaa* (impure because it was touched to food that was being eaten)? He did not know about our sanskaras, that this makes the food impure. These Sindhis did not know that it is not proper to put the thali on a cushion.

We were used to following strict rules of purity according to the Shastras. The rule was to sit on a cotton mat and place the thali on a low wooden table.

We were with Shri Udiya Babaji Maharaj; I was there, Dandi Swami Swarupanandaji Maharaj, who has been the President of the Ramarajya Parishad was with me. Dandi Swami Shantanandaji was there. He is now the Shankaracharya of Jyotish Math. At that time he was my Brahmachari. We all sat together for lunch. Now, both Swarupanandaji and Shantanandji were displeased. What has this man done? He made everything impure! Rama-Rama-Rama-Rama! He made us sit on a gaddi and put our thalis on cushions! Everybody was upset. Shri Udiya Babaji Maharaj said, ‘We have all become Sindhis today! Come now; just see – you all have never experienced the fun of being a Sindhi – enjoy being a Sindhi today!’ Shri Udiya Babaji sat there, and laughingly created an atmosphere of anand. He did not say anything – or even indicate – that we were Dandi Swamis, Brahmins, and that this was not the way we have our food. He did not allow his personal, family, or Sampradaya’s sanskaras to influence his Gnan-drishhti. He ate everything with great enjoyment, smilingly. This is called –

Yathaapraapte`sthitiryasya node`ti naastamaayaati.

A jeevanmukta doesn’t bloom when he gets sukha and doesn’t wither when he gets dukha. He welcomes whatever comes before him. Even the bitter gourd has its own flavor, you know! Even *mrityu* (death) has its own flavor!

You may have heard about the young scientist who wanted to know what the strongest poison – potassium cyanide – tastes like. Nobody knew what this poison tasted like. This young scientist knew that he

would die if he tasted it. He took a pen in his right hand, placed a sheet of paper before him, and put the poison on his tongue with his left hand. He wrote what it tasted like before he died. Look, he accepted death in order to find out, and tell others, what this poison tasted like.

Take a look at your prema for knowledge. Reflect on how much eagerness you have, for obtaining knowledge. What is the Atma like? What is the Paramatma like? Give this some thought.

Narayana! Narayana! Narayana! Narayana!

It is possible that some of you know that in Sanskrit, *bhakti* means *vishle'shana* (analysis). The word 'bhakti' is used in the Darshan Shastra. In *ve'daanta-mimaansaa* (investigation in the method of Vedanta) this is called *bhaktave'ttaa*. *Bhaktam* – to separate, and examine.

What is bhakti in Dharma? To separate Dharma from adharma, and then make the analysis that this is Dharma and this is adharma. To catch Dharma and give up adharma. This is bhakti, you know!

What is bhakti in upasana? To give up the *anishta* (that, which is not the Ishta), and catch the Ishta (the object of worship).

Now, what is a jeevanmukta's bhakti? Is it jeevanmukti when a person becomes unaware of the world? This is one question. What is the answer? If it was the department of jeevanmukti that the world exists when it is perceived and is given up when it is not perceived, then, that is a mistaken understanding. Had jeevanmukti been merely a lack of awareness of this world, any doctor could make you a jeevanmukta by giving you an injection! You could become a jeevanmukta occasionally by getting drunk. You would become a jeevanmukta when you fainted, and every night when you went to sleep! You would be a jeevanmukta in the *mahaa-pralaya* (total dissolution of the world), and when you go into a state of Samadhi.

The fact is the people of some *majhab* (religious Sect) created this stunt: 'If he is aware of the world, he cannot be a Mahatma. A Mahatma is one who does not perceive the world.' They made this

stunt because they didn't want the followers of their Pantha to consider anybody a jeevanmukta. They didn't want their children to believe that anybody can be a jeevanmukta.

The people who sit with the *kalpanaa* (something imagined; an illusion) that a Mahatma is totally unaware of the world around him can never find a Mahatma in their lifetime! How will these people get the darshan of a Mahatma? How will they be able to discuss anything with a Mahatma? How will they absorb a Mahatma's *upade'sha* (teachings)? The tradition of a Guru giving upadesha will be destroyed.

If it were to be accepted that a Mahatma has no awareness of the world at all, the upadesha-parampara – the tradition of receiving upadesha from the Guru – will be completely destroyed. Unawareness is in the state of sushupti, when a person is fast asleep. However, the *beeja* (seed) of the world remains in sushupti. The moment sushupti breaks, the person becomes conscious of his friend and his enemy, sukha and dukha, happiness and grief. The same world is experienced as soon as unconsciousness ends, or a Samadhi breaks. After Mahapralaya, srishti is done again, and the world goes on. The effect of drink wears off, and it is the same world. A person wakes up from his sleep and it is the same world.

Guruji hypnotized you by putting his hand on your head, looking at you, or by the sankalpa of his mana. He quieted your manovrittis. I do not deny this; it can be done. I accept it. It is good to accept first, and then give the answer. If you refute, it sometimes happens that the person becomes so aggressive that you feel astounded. It is possible for a person to press a certain nerve and make you *be'hosha* (not in your senses; unconscious), by putting his hand on your head, or gazing into

your eyes. *Be`hoshee* (a state of unconsciousness) is a disease. It is not jeevanmukti. It is the *naa-samajha* (those who don't have proper understanding) who believe unawareness to be the highest state. A person who wants the right understanding will never accept a state of unconsciousness to be jeevanmukti. To believe, in this twentieth century, that the highest state is being incapable of understanding what is happening around you – a state where you can no longer think clearly – is not *vikaasa* (growth; expansion); it is a sign of great *vikaara* (decay)! Jeevanmukti does not mean a state of unconsciousness. It means to be fully alert, isn't it?

Greedy people are dependent on objects. They want to be shown something, some profit, before they accept anything. People who have moha are dependent on their families. People who have lust are dependent on their sweetheart. Unrestrained people are dependent on their mana. *Vignaanam yagnam tanute`*. When there is a predomination of vignan – meaning, when the buddhi is established in the *vignaanamaya kosha* (the Atma's subtle sheath of rationality) and there is a predominance of the *che`tana* (consciousness), a person rises above the desire to satisfy his senses, and restrains his mana. He does the *vistaara* (expansion) of Yagna.

The *soorya* (sun) is doing Yagna by giving daylight. The *chandramaa* (moon) is doing Yagna by giving soothing moonlight. The akash is doing Yagna by keeping us. The vayu is doing Yagna by giving us breath and a breeze. The jala is doing Yagna by giving us satisfaction. The prithivi is doing Yagna by keeping us on her lap. Just as the sun-moon-space-air-fire-water-earth etc are all doing Yagna, our buddhi also does the vistar of Yagna. That means it benefits others. It does not harm anyone.

This is a Shruti from the Taittareeya Upanishad:

Vignaanam yagnam tanute`.

Who does the vistar of Yagna? The vignan-Atma. The jeeva is dependent on the Ishwara. The difference between the jeeva and the Ishwara is *bhraanti-paratantra* – the jeeva is limited by faulty understanding. *Abhe`da* (absence of difference) is supreme independence. The state of a jeevanmukta is in abheda. I will call this the bhakti of jeevanmukti.

Bhakti means being separate from a person who is bound. A follower of the Sankhya Darshan is dependent on vivek. A Yogi is dependent on Samadhi. An *upaasaka* (one who does upasana; loving worship) is dependent on his Ishtadev, who he worships. A *shishya* (disciple) is dependent on his Guru. Now, apart from these, I will tell you of one thing more.

The Shastras describe Guru-nishtha, meaning, faith in the Guru, but there is no description of shishya-nishtha in the Shastras. What does this indicate? I will explain. Jeevanmukti is not possible without this knowledge.

If one Sadhu asks another for a list of his *che`laa* (one who has taken initiation from him), he won't give it. Who knows this better than I? I am the President of the Bharat Sadhu Samaj. If I were to ask the Sadhus for a list of their chelas for raising funds, none of them will comply, you know!

When a Guru has the monovritti that the chela should remain his chela and not become the chela of any other Guru, he becomes shishya-nishtha! The shishya is not Guru-nishtha; the Guru is shishya-nishtha! A

shishya of the Shankar-Sampradaya should not join the Ramanuja-Sampradaya, and a shishya of the Ramanuja-Sampradaya should not join the Shankar-Sampradaya. This is Sampradaya-nishtha. ‘My chela, my chela’ – even in the same Sampradaya! Disciples of the same Guru want to retain their own chelas. This is how a Guru becomes shishya-nishtha.

Look, the relationship between a Guru and shishya is not dependent on the Guru’s mamata; it is dependent on the shishya’s shraddha. A Guru who is filled with mamata cannot be a jeevanmukta. A shishya who does not have shraddha cannot be a shishya. There can never be any description of a Guru having shishya-nishtha in the Shastras. This is why the Shastras forbid a jeevanmukta to accumulate a large number of shishyas.

Now I will tell you about the *majaa* (fun) in jeevanmukti.

*Node`ti naastamaayaati sukhe` dukhe` mukhaprabhaa,
yathaapraapte` sthitiryasya sa jeevanmukta uchyate`.*

Who is called a jeevanmukta? You are all familiar with the word jeevanmukti now. In this, the *beejaabhaava* (absence of the beej) is the important thing, not the *aprateeti* (absence of perception). The beej is present in sushupti, Samadhi, *moorchchhaa* (state of being unconscious), and *shaktipaata* (when a bolt of subtle energy is transferred to another person), and in hypnotism as well as mesmerism. It is also present during intoxication.

There is no beej in jeevanmukti. The beej of the *chanaa* (gram; chick-pea) is there, but it has been roasted. The taste of a roasted chick pea is different, you know. The chana’s capacity to germinate is destroyed

when it is roasted. A jeevanmukta's shareer is there, his antahkarana is there; he sees and speaks and laughs and walks. The causes of sukha and dukha come into his life: *sukhe` dukhe` mukhaprabhaa node`ti naastamaayaati*.

Somebody may say, 'Maharaj, you are a jeevanmukta. How did disease come into your shareer?' This is like saying, 'This is such an expensive car. How did the axel get worn out?' The answer to that is that the machine was made for a certain amount of wear and tear. It gets worn out in due course. When machines are made, science makes it possible for the manufacturers to know the capacity of its usage and sustainability. They know how long it is expected to last, and what the design of the machine will be. They know the limits of heat and cold it can function in, at what temperature it will melt and at what temperature it will get jammed with the cold, and how many rotations it will make before it breaks down.

The shareer of a jeevanmukta is also a machine. How many heartbeats will it last for? If you take care of it, it may last longer. It may get worn out faster if you use it carelessly. Its longevity can be increased, but you must take care to use it well and look after it.

I was going from Mujaffarnagar to Allahabad by car. The driver of the owner of the car was an old man. He drove carefully at a moderate speed. 'Maharaj, if we don't reach in one and a half hours, we will reach in two hours. What is the hurry?' he said. Narayana! Youngsters tend to drive fast and recklessly. Once, when we were going from Kanpur to Allahabad, the driver was a young man who was, moreover, angry with his master. He drove so fast and recklessly that three animals – pigs or dogs, or perhaps both – were killed under the wheels

of the car. Prabuddhananda and Dadaji cried out in distress. I told them, ‘don’t look back. Look on ahead.’ The driver cared nothing about the animals he had killed. Older men are more careful. Their experience makes them mature.

A jeevanmukta is experienced in this *sansara* (the interactive world), you know! He has seen many dark nights and much quarreling. He has seen the sukha and dukha that move like the arms of a clock, going round and round. Causes of sukha and dukha keep coming in life. Disease comes to the body and it leaves. A jeevanmukta knows and recognizes these things.

‘Is this a jeevanmukta? Just look at his face! His nose is flat and his eyes are glazed. Why would he be born blind if he was destined to be a jeevanmukta?’ Never think like that! The design of the shareer is determined even before a baby is born. The amount of sukha and dukha he will experience is also predetermined. How easily he will feel sukhi or dukhi – the bhoga in his life – is predetermined. So is his lifespan.

According to Ayur Veda a person’s life can be extended by curtailing anger, bhoga, and excesses. Ayur Veda describes how the right dose of mercury can increase longevity. It is like giving proper fertilizers to trees and shrubs to make them healthy and last longer.

Now, see – *sukhe` dukhe` mukhaprabhaa*. Causes of sukha and dukha come to the life of a jeevanmukta. Just as there is a *baahyaakaasha* (space outside the body), there is a *hridayaakaasha* (space of the heart; individual consciousness), you know! The Upanishad has a mantra that describes this clearly:

Yaavaanayam aakaashah taavaan antaraakaashah.

The hridayakash of a human being is as vast as the akash outside. In the hridayakash the darkness of Tamo guna, the redness of raaga – of Rajo guna, and the shanti of Sattva guna keep coming and going. It is like fever comes, caused by the bodily humors of phlegm, wind and bile. Any of the three can be the cause of the illness, you know. Similarly, causes of sukha and dukha come into our life. At times we have to part from a loved one, and feel great distress. We feel we can't live without that person. It also happens that we get attached to someone and feel there is nothing more we want from life. Don't such things happen?

Yesterday I told you to examine the history of your manovrittis. You are very good at remembering the history of your shareer, but you don't bother about the history of your mana. This mana is a chameleon that changes color several times between dawn and dusk. Just examine it carefully and you will know.

I had a chela who would say that he has no appetite when it was time for lunch or dinner. He would start to weep as soon as he saw me. Tears would roll down his face. However, if he found someone to entertain him with amusing anecdotes, he would listen and laugh till midnight. If someone brought rich snacks like samosa, kachori and jalebi early morning, he would eat heartily with them. At mealtimes he would say he can't eat because he has no appetite!

Maharaj, the world keeps changing its colors. Not only the world; our mana also keeps changing its colors. Even those who seem so dear today change their colors, you know! Those who are our enemies today change their colors, too.

Our indriyas seek new *vishaya* (sense objects). They change their colors. Even our *samajhdaaree* (right understanding) changes its colors. I have seen that when I identified with something, become one with it, became immersed in it, sat astride it – when I began to love it as myself – meaning, when I identified with *krodha*, *krodha* seemed as dear to me as my own Atma. When I identified with *kama*, *kama* seemed as dear to me as my Self. When *kama* left, and *krodha* left, the Atma remained as it was.

What was this that happened? What misfortune rained on me? How did I become one with a gangster? How did I become identified with a rogue? Isn't it? Bullies and rogues also come into our life. When we merge with them, it is not in keeping with our *swarup*.

I remember a small incident of my young days. I used to sleep in the *khaliyan* (the threshing area where the crop was kept after it was cut) so that it was not stolen during the night. A low caste villager used to leave his goats free at night. They would eat their fill of the crop and go back to their home in the morning. They were very destructive. Late one evening, my man caught a baby goat that had come into our *khaliyan*. He asked me if he could have the kid. 'We eat meat, so my family will eat the meat,' he said. 'This man is very troublesome. He leaves his goats and they do a lot of damage. This will be a lesson to him.' I gave him permission to take the kid.

An old man was sitting close by. He understood what we were talking about. As soon as he saw the man leave with the kid, he told me, 'Bhaiyaji, what you are doing does not conform to your *swarup*.' At once I told him to call the man back. My voice was not as loud as his. The man came back with the kid. 'My brother, let it go,' I said. The man

let the kid go free. Narayana! When you become one with a rogue it is not in keeping with your swarup. Isn't it? I remember the man's words clearly, 'Bhaiyaji, this is not in keeping with your swarup.'

What is in keeping with the swarup of a jeevanmukta, and what is not? Look, it is his experience that so many kinds of things came that gave sukha and went away. When they came we merged with them and felt that they were a cause of sukha. When they went they became a cause of dukha.

I will tell you something now. When Brahmaji made this srishti he measured everything very carefully. If you have to make a kilo of papad, how many grams of salt will you put in it? The people who make papad know about this. There are different measures and proportions, aren't there? How much salt is to be put in dal, how much in rice, etc. People who cook know these things.

The *vidhaataa* (Brahma, who ordains) has made this srishti with great accuracy of measures. I am telling you something truthfully, isn't it? Yes! I am telling you the work done by my *samajha* (right understanding) of fifty years. Sukha and dukha have been added in equal proportions to all objects. If you do not understand this Satya principle, give it some serious thought.

I do not put pressure on you by telling you that Kabir Sahib has said this, or that Dadu Dayal has said this. Nor do I tell you what Shankar and Ramanuja have said. I put no pressure on your brains! You can think about it and see.

I have savored *kheera* (a milky rice pudding) and my body gained strength from it. I have also got digestive problems by eating kheer, and

got diabetes. The people of this world who give us love want to enslave us. I know this. I know how much pressure is put on me by those who have accepted the pressure I put on them. People who take *chandaa* (monetary contributions for some project) will know about this, isn't it? When a Seth takes chanda from another Seth he feels very good about it. When that Seth comes to him for chanda for some other project, he is obliged to make a contribution. Thus, my brother, the Vidhata has created this world with equal measures of sukha and dukha.

There was an elderly relative who used to be a *pahalvaana* (wrestler). He used to do a lot of weight lifting. When he grew old his body ached in every bone and muscle because he could no longer use it as before. He was seventy or eighty years old. He would lie face down, and tell us boys to walk on his back and legs, to give him a massage. We would lose our balance. He told us to hold a staff to balance ourselves. He wanted us to press down with our heels. The exercises that had given him strength and pleasure became the cause of great pain.

One pahalvan had come to Shri Udiya Babaji Maharaj. He told Baba that he had challenged the famous Gama pahalvan, but Gama had refused to wrestle with him. You would have heard the name of Gama. He is world famous. 'This world famous wrestler was afraid I would beat him. He refused to wrestle with me,' said the man. This pahalvan wanted two kilos of almonds, nine liters of milk and four or five kilos of puris to eat every day. He could no longer afford this. He came to Shri Udiya Babaji Maharaj and said, 'Maharaj, give me shelter.'

The Ashram organizers said, 'Maharaj, it is not possible for us to provide him with two kilos of almonds. Nine liters of milk and four or five kilos of puris every day..' They sent him off in ten days. The food

and strength that gave him so much sukha, gave him fame and pride, gave him a lot of dukha later on.

Look, you love your wife very much, but when you see her talking smilingly and laughing with someone else, you feel suspicious that she is attracted to someone else. You can't sleep at night, because of your suspicions. What I mean to say is that the quintessence of life is that whoever you got sukha from will give you dukha, and whoever has given you dukha will give you sukha. This coming and going of sukha and dukha is not of any great value. When sukha comes you tend to attach great value to it. You also over-value dukha. You give far more importance to them than they are worth.

I once had a talk with a jeweler. He showed me a diamond. 'It will fetch one and a half lakhs if I sell it, but if I but if I buy it, it will cost two and a half lakhs,' he said. Why should there be so much difference in the buying and selling prices? The thing is that it is not the value of the diamond. For a person who does not need it, its value is a lakh and a quarter, but one who wants it values it more.

There are times when someone has come to me and said, 'Maharaj, I have kept jewelry as security for borrowing twenty thousand rupees. I need the money now. Please tell that man to give me back my jewelry. I will sell it and return his twenty thousand.' This is what they say.

Tell me, what is the value of this world? What is the value you set on this sansara? Was khadi so expensive before Gandhiji gave importance to it? Was it valued so much earlier? Gandhiji enhanced respect for khadi. Was the aversion for the English so strong before? Lokmanya Tilak gave a slogan to the public, 'Swaraj (self-rule) is our birthright', and intensified the struggle for Independence. The fact is that the

mentality of the public keeps changing, and this mana keeps changing, too.

I will tell you something. The example of a dream is now old fashioned. The example of a cinema is more up to date! The friend seen in a dream and the enemy seen in a dream are both of the *svapna-purusha* (a man in the dream). We are not in our dream; we lie on our bed seeing the dream. When you see yourself in a dream you belong to the dream world, not to this world. The friend and the enemy of the man in the dream are the friend and enemy of the man in the dream. They are not the *dosta-dushmana* (friend-enemy) of the drashta who sees the dream. The entire dream is the drishti of the drashta. The friend and the foe of the dream are the friend and foe of the 'I' of the dream. When we call our instantly created dream shareer our 'I', that temporary shareer has the friend and the enemy seen in the dream. The entire dream is in the drishti of the drashta of the dream.

All right, a Mahatma is seen on the screen of a cinema, and a crook is seen on it as well. Does the screen have any connection with either of them? People sometimes fold their hands respectfully when they see a Mahatma or Ganga Maiya (Mother Ganga) on the screen. If they see Ravana on the screen they feel aversion. If they see Rama they feel shraddha. The screen feels neither aversion nor shraddha for the Ravana or Rama projected on it. Isn't it so?

And, what about the light? The light shows Rama on the screen and it also shows Ravana, but it has no connection with either. Neither the screen nor the light has any connection with what is shown on the screen. When the light and the screen combine to show Ravana, Ravana is seen. When they combine to show Rama, Rama is seen. In the

same way, the adhishtana Brahman is the screen. It is also the light, because It is self-effulgent. From the viewpoint of advaita, the light and the screen are one.

When great Pundits get together for a theological discussion, the talk that ensues often has no connection with the topic of discussion. Pundits get carried away and the direction of the discussion is changed completely. This Swamiji, who is with us today, is a great Pundit. He is very learned and he is also a Mahatma. That makes him doubly virtuous, doesn't it? I am telling you about people who are only learned Pundits.

Once a number of Pundits had gathered for a theological discussion. The topic of the day was, '*Kim naama e`kyam*' (what is oneness)? '*Asya ko artha*' (what is the meaning of this)?

The Pundit said, '*Arthe` vivaado bhavati. Arthaabhaave` vivaado na bhavati*'. When *artha* (meaning; wealth) is there, there is a dispute. When there is no wealth there is no dispute. Had there been any *artha* (meaning) in what I am saying, there would be some argument, but there is no meaning, and therefore there is no dispute.

'*Arthaabhaave` koavivaadah?*' What dispute is there if there is no money, or no meaning? The pictures of the good man and the bad man on the screen of a cinema have no meaning. In it there is a face and a form, there is color and there is appearance. Movements are seen. You see people to be good and bad according to your concepts of good and bad. However, after coming out of the theatre you praise the acting of the villain.

This drishya of the form of the world is seen in the substratum that is a form of the Brahman. It is seen by the drishti that is self-effulgent. In this, the *dushta-shishta* (bad-good) and the 'I' who believes them to be dushta-shishta are all on the screen, and are the *vivarta* (variables) of the self-effulgent *chid-vastu* (the Atma that is pure consciousness). In this, the evaluation of the dushta, of the shishta, and of your Aham – the value of 'this', the value of 'that', and the value of 'I' is equal. This is the drishti of a jeevanmukta.

Therefore, *sukhe` mukhaprabhaa node`ti. Dukhe` mukhaprabhaa astam na yaati*. The brightness of the face does not increase when sukha comes; nor does the face wither when dukha comes. The mukhaprabha – the brightness of the face – does not change. The face of a jeevanmukta is always bright, whether sukha comes or dukha comes. What is the meaning of mukhaprabha here?

One day I mentioned to a Mahatma, 'The face of a Brahmachari (avowed celibate) has a great luster.' Oh, what a sharp rebuke he gave me! 'You go round seeing the luster on people's faces! Isn't there luster on the face of a prostitute? Don't the big Seths who eat, drink and dress so well have luster on their faces?' I got a thorough scolding for the comment I made!

Aha! What is the luster on the face of a jeevanmukta? What is the mukhaprabha? Actually, the *e`karasataa* (unchanging quality) of his swarup is his mukhaprabha.

You have to go somewhere by car, and you say, 'I won't go by this road.' The driver will ask, 'why?' 'It is very dirty. Isn't there another road we can take?' What will you do if there is no other road? You will

go by that road. On the way, you see something beautiful. Someone tells you, 'Stop a moment,' but you don't stop. You drive on. Isn't it?

The roads and by-lanes of jeevan have dirty patches and clean patches. You are seeing something foul in some and something pure in some. In this ekarasata of the Atma-swarup, is the mukhaprabha. In it there is no rising and no setting.

Then, what is there? This is a sun that neither rises nor sets. Here, the akash is the surya. *Tat chakshurde`vahitam purastat chakramuchcharat, pashye`m sharadah shatam jeeve`na sharadah shataat, tad vishnoh paramam padam, tad pashyati sooryah, divi cha chakshuraatatam.* (I pray to Surya Devta to grant me the divine sight to see a hundred autumns. Just as the sun's rays are extended to the mundane vision, the wise and learned devotees see the supreme abode of Vishnu, because these spiritually awake ones are able to see the spiritual world, and reveal the supreme abode of Vishnu.)

Where prakash is the akash, and the akash is prakash, where Gnan is *ananta* (infinite) and the anant is Gnan, where the *aprichchhinna* (that, which cannot be fragmented) is Gnan, and Gnan is *aparichhinna*, there, the particles of dust that float in the air, the gusts of a breeze, sparks in fire, ripples in the sea – in all this, what is the value of the *ghataakaasha* (the space in a pot) and *mathaakaasha* (space in a building)? What is the value there, of the scenes that are seen in a dream, the thoughts that come and go in the buddhi, the Samadhis that come and go, and the surges of raaga and dvesha?

Yathaapraapte`sthitiryasya sa jeevanmukta uchyate`.

Project any scene on the screen; see any scene you want to see on the screen. The scene you show, the scene you see, is the scene that will be seen. Whatever you get is good. If a Sadhu gets a roti (unleavened bread) of *makkaa* (millet) that is fine. *Yathaapraapte` sthitiryasya*.

We were walking in a group with Shri Udiya Babaji Maharaj. Baba always travelled on foot. We would walk about twenty miles a day. One day I suddenly felt extremely tired. I told Baba, 'I am very tired, Maharaj.' At once he went and sat down under a tree. Then I said, 'I am hungry.' There was a small house close by. Within a few minutes four rotis made of *makkaa* (millet) were sent for us. I was not used to eating rotis made of makka. We always ate wheat and rice at my house. Makka is not grown in the area I lived in. The people of Gujarat and Maharashtra are more in the habit of eating rotis of makka flour.

Now, see what Baba told me. 'My son, even the very rich families that eat wheat and rice normally, have makka rotis made as a delicacy. Look, what they eat as a delicacy has come for you effortlessly! Isn't it? Aha! You have naturally got what others order as a special treat.' I ate the makka rotis with salt. It is not possible to describe how delicious food tastes when a person is very hungry! The bhelpuri and chat you have at Chowpatty is nothing compared to it. This is called *majaa* (enjoyment). This is '*Yathaa praapte` sthitiryasya*.'

On one occasion a violent dust storm arose when we were walking. It was impossible to walk in that strong wind. The dust got into our eyes. Shri Udiya Babaji Maharaj told us, 'Sit down, and cover your face with your sheet. Sit and do dhyana. Do bhajan. Don't bother about the dust that falls on your body.' The storm raged for about half an hour, and then things became quiet again. Baba said, 'Let us proceed now.' This is

‘Yathaa praapte` sthitiryasya’ – accept whatever comes. Enjoy it. The day comes, night comes, dirty places come, clean places come – everything is to be taken in the right spirit.

I will tell you about an incident. There was a wedding at our village. It is customary to get rich clothes made for a wedding, isn’t it? The problem was that we did not have the money to get rich clothes made for everyone, the adults and the children, who were to go with the *baaraata* (the party that accompanies the bride groom to the bride’s home for the marriage ceremony). I suggested, ‘Let everyone wear khadi – adults and children alike.’ The idea appealed to everybody. The whole wedding party went dressed in khadi.

The people of the bride’s village were greatly impressed. ‘Oh, even the children of that village wear khadi!’ Their respect for us increased. The fact that we saved money was a different matter – there was no money to be spent, anyway! *Yathaa praapte` sthitiryasya.*’

I had read Dale Carnegie’s famous book, ‘Stop Worrying and Start Living’. It is a lesson on social interaction. It says, ‘hope for the best and be prepared for the worst. Don’t spend the day weeping, thinking about yesterday. Spend today as today, and tomorrow as tomorrow, and the day after tomorrow as the day after tomorrow. If today is spoilt for tomorrow’s sake, and tomorrow is spoilt for the sake of the day after tomorrow, and so on, all your days will be spoilt.’

‘Yathaa praapte` sthitiryasya.’ How is this said in the Gita?

Yadrichchhaalaabhasantushto dvandvaateeto vimatsarah.

(4.22)

(A person who is always satisfied with whatever comes, without desiring anything, is free from envy or lacking of any kind.)

An excellent point is given next. Jeevanmukti means the inner and outer states of a jeevanmukta. It means a jeevanmukta's mental state, and the state in which he interacts with others. It means the pure Gnan of his antahkarana, and his remaining unattached to all worldly objects and considerations. All these are described in the next shloka.

Narayana! Narayana! Narayana! Narayana!

When the body is created, it is created along with the feelings of what is favorable and what is unfavorable, what is dear and what is disliked; with sukha and dukha, ill health and good health, life and death, etc. There is no shareer for which these dualities don't exist. If a shareer is born it will certainly die, isn't it?

When we walk on the road, we are obstructed by the wind coming from the opposite direction. We are pushed if the wind is behind us. Even when we travel in a car we have to battle against the wind if it is very strong. It has even happened that on a long journey by car the weather turned so bad that the driver told me, 'Maharaj, we cannot drive in this weather. There is a risk of the car being overturned.' We had to stop the car.

Both kinds of feelings are present in jeevan – friend and enemy, raaga and dvesha, sukha and dukha, *samyoga* and *viyoga* (coming together and separation), etc. People who try to remove these think about jeevan in the wrong way. People who try to develop some special qualities in their personal life, like being unaffected by heat and cold, that the body should not perish even if it born, etc, there should be no meeting and separation with anyone, it should have no likes and no dislikes and no sukha or dukha, also think about jeevan in the wrong way. There is a big *dohsa* (fault) in this way of thinking.

What is the dosha?

You read in the Gita, '*Tasmaat aparahaarye`rye`arthe` na tvam shochitumarhasi*' (2. 27) – it is not appropriate for an intelligent person

to grieve over what is inevitable. *Na tvam shochitumarhasi. Anye` shochanti shochantutaam, shocitumarhasi shochasi.* If other people grieve, let them grieve. If they weep, let them weep. You are *buddhimaana* (intelligent). You are *samajhadaara* (having the right understanding). Why do you weep?

A child saw someone moaning with high fever. He had never seen anything like that, and he was frightened. He began to cry. ‘What will happen, now? What will happen to him?’ he kept asking. His father was holding his hand. ‘My child, fever like this comes quite often in life. People get a bad cold and then they get fever.’

When I was a child plague came to our region every three or four years. Plague is a disease. A hard gland swells up in the body. We had to leave our houses and stay outside the village in a rough shed. Dead rats were the first indication of plague. Even the traders in the market areas shut down their shops and came to the villages. What cannot be avoided has to be endured. It is inevitable that dualities like night and day, sukha and dukha, friend and enemy, favorable and unfavorable situations will come. They are all a part of the jeevan when the shareer is born.

Do you know who gave snakes their love for music? The *sape`raa* (a tribe of snake charmers) play a pipe called the been, and the snake sways to the music. I have seen this many times. It is not a myth. When a sapera starts playing his pipe the snake comes out of its hole, drawn by its ears’ love for the music. It begins to sway to the rhythm. Snakes don’t have separate ears; they hear through their eyes. You may not have observed this. Your own tongue has two powers – the power to speak and the power to taste. Just as your tongue is able to do two things, a snake’s eyes also have the power to both see as well as hear.

In Sanskrit, a snake is called *chakshushravan* – one who hears through the eyes. Who gave snakes a love for music? It is inborn.

There is a village called Babatpur near Benares. A large snake, some six or seven feet long, lived there. When cows came that way to graze, it would coil itself round the hind legs to stop it from walking away. It would put its mouth to the udder and drink milk. The cows liked this so much that they would rush to that place on their own, to be milked by the snake.

Once, a sapera played his pipe there. The snake slowly glided out of its hole. It slid over the man's shoulder and coiled itself round his neck two or three times, and then on the man's head in a way that its face was near the pipe. The sapera went on playing and the snake went on swaying to the music. The people were afraid that it would bite the man as soon as he stopped playing. The village policeman came with his gun and shot the snake in the head. The snake died, but the sapera also died. He was so engrossed in his playing that when he heard the shot, he thought that it was he who had been shot! His heart stopped and he died. This is a true story. The village I lived in was close to this village.

What I want to point out is, from where do snakes get their love for the been? From where did fishes get their love for water? From where did the moth get its fatal attraction for the light of a lamp? From where did elephants get their weakness for touch? All these have been in them since their birth. You will see that every human being is born with a love for something. That *shauka* (taste for something) also gives a shock, you know! The Purana gives this description of shauka:

*Kuranga maataga patanga bhringa meenaa hataah
panchabhire`vapancha,*

*e`ka pramaadee sa katham na hanyate` yah se`vate`
panchabhire`vapancha.*

This shloka is from the Garuda Purana. A deer has the shauka of listening, an elephant has the shauka of touching, a moth has the shauka of looking, and a bee has the shauka of tasting. Each of them has one shauka that results in their getting caught and suffering. A human being has five indriyas in his shareer, and five shaukas of the five indriyas.

Sa katham na hanyate` yah se`vate` panchabhire`vapancha.

A human being has five shauka of his five senses; how can he escape becoming tied? He is bound to suffer!

That, which gives sukha, also gives dukha. If there is a person in your house whose cooking is very much to your liking, you will have to put up with her grumbling and her moods. She will treat your tongue to soup and your ears to scolding! Both will be there. You can see it for yourself. If you are not prepared for this you will not have *samatva* (equanimity) in your life. *Samatva* is the *Tattva* (essence), isn't it? Just as you enjoy the soup, enjoy the grumbling. This will be called *jeevanmukti*, you know! Give a little smile when you are being berated. There is an adage in the villages that even the kicks of a cow who gives milk are good. They have to be endured, you know! This is true of all things in this world.

That, which gives you dukha, gives you *vairagya*. That, which gives you sukha takes your heart out of your chest and then gives sukha. It feeds you with sweet intoxication and does an operation of the chest, and takes out your heart. In this world the things that give sukha turn into

dukha later on. The things that give dukha compel you to shut your eyes, shut your ears, shut your ears, and shut your tongue. It says, 'Look, there is dukha in this world. Turn your mana away from it.'

If a woman wants her husband to have vairagya she should chide him four times a day. If a man wants to get pleasure from his wife he has to tolerate her rough words and her temper. In this world, no sukha is possible without enduring some dukha. Nobody can give sukha without giving some dukha. The person who gives dukha gives vairagya. The person who gives sukha gives raaga. There is bondage in both raaga and dvesha.

Look, what is the extraordinary sukha of jeevanmukti?

I had told you yesterday that there is no jeevanmukti in the Mahapralay. How can there be jeevanmukti if there is no jeevan? There is no jeevanmukti in Samadhi, or in sushupti, or in a state of unconsciousness. To take a sleeping pill and become oblivious of the world is not jeevanmukti, nor is a state of being hypnotized jeevanmukti. The Atma-samvid (the intelligence of the Atma) stays in its own place, and keeps showing all the objects. When it is ready to do violence to an enemy it gains strength. It gains strength when it is ready to embrace a loved one. The strength that can kill an enemy and embrace a friend is strength. The samvid's turning towards action is strength. The turning towards *vishaya* (sense objects) is strength. See this – turning towards something is strength. It is shakti.

Once, when I was still at home, I was very ill. The practice of the Vaidyas is to keep the patient without food, to keep the stomach empty. This is called langhan.

*Jvaraadau langhanam proktam jvaramadhye`tu paachanam,
jvaraante`re`chanam dadyaat trividham jvarabhe`shajam.*

According to Ayur Veda there are three treatments for *jvara* (fever). The person should fast in the beginning. When fever continues, he should be given medication that helps digestion, and when it ends he should be given a laxative – *trividham jvara bhe`shajam*. Now, Maharaj, the Vaidyaji instructed that I was to be given no food. I could not bear hunger. I thought, ‘if I stay at home, I will be surrounded by people and they won’t let me eat anything. I will starve to death!’ I quietly got up and walked the nine miles to the station. I definitely had thirteen paise (four paise made one anna, and sixteen annas made one rupee). I rolled them in my *antee* (the waistband of the dhoti). I was walking with fever; the anti loosened and the coins fell off somewhere. The station was a small village station. I sat down on the bench in front of the paan stall. Just then a friend of mine came there to buy a ticket. He told me, ‘I will get a ticket for you.’ I told him to get it and come quickly. A ticket to Benares cost six annas. He bought a ticket for me and I reached Benares on the six anna ticket. When I reached Benares I took a bath in the Gangaji. My fever disappeared! I never got fever like that again.

When I was studying at Kashi (Benares) I used to get fever occasionally. When the fever came I would think, ‘who will give me water and food, here, in Kashi? Let me go home.’ I would go to the station and get on to the train. By the time the train had gone twenty miles, the fever would come down. I felt absolutely fit. The fact is that the change in the atmosphere when the train went into the countryside had a beneficial effect, and the fever went down. I was married at that time. I was young. When my family saw that this young man has left his studies

and come home, they suspected that it was because of the allure of a young wife!

The enthusiasm of the chitta for some activity is called *unmukhataa* (turning towards something). When the samvid (intelligence) becomes *unmukha* (turned towards) some action, strength rises in it. A thin man is quick in doing things; a pahalvan is not so quick to act. A weak man is quick to hit his enemy with a stick, and he is able to hit many more times! A strong man is slow to start a fight; the poor man gets beaten at once!

The Atma-samvid's readiness to do something is an invocation of *bala* (strength). This happens even in anger. Maharaj, people who tread softly habitually, stamp loudly when angry. If they make their bed they do it so roughly that it seems they will break the bed! This is the characteristic of anger. Have you ever observed this? I have.

If someone has to take money from a money-lender, he will speak very humbly. He will almost grovel. No matter how rudely the other man speaks, he will be polite and conciliatory. Aha! When the need arises, they even touch the feet of the man, you know! I am a village rustic. I know about these things. I have seen any number of *panchaayata* (where five village elders sit in arbitration of any dispute). Men touch their feet because they want something. They stamp their feet when they walk if they are angry. They flatter when they long to get something. Yes! Money lenders make people do the most inappropriate things!

The Buddha's teachings describe ten kinds of *charyaa* (manner of behavior). *Kaama charyaa* (the behavior of a man who desires something), *krodha charyaa* (the behavior when a man is angry),

trishnaa charyaa (the behavior when he yearns for something), *shaanti charyaa* (the behavior when a man is at peace), etc. What is the behavior of a shanta person like? How does he walk? How does he place his feet? How does he see? Etc. The Buddha has explained this.

See what your samvid is turned towards. Understand what it is facing. Shanta samvid – samvid that is turned towards shanti. Samvid is also turned towards some *kaarya* (action; work). Please understand the meaning of the word ‘samvid’. It means the Gnan-Atma. Gnan turned towards some karya. In describing the state of jeevanmukti I will first describe shanta Gnan. It is not a state of unconsciousness. What is it?

Jo jaagarati sushuptistho, yasya jaagarana na vidyate`,

bodho nirvaasano yasya, sa jeevanmukta uchyate`.

The eye should be in its own house. The ear should be in its own house, etc.

You will say, ‘but they are in their own houses.’

That is not the case, you know! When the tongue wants to eat rasagulla it reaches the sweet shop where rasagullas are sold. It does not stay in its own house. The tongue’s house is the mouth, but when it wants the taste of the rasagulla, the vritti goes to where a rasagulla can be procured from. The tongue remains where it is, but the person visualizes a rasagulla. Aha! You know this, don’t you – that when the eye is longing for the sight of an attractive form it reaches the place where the desired object can be seen. The eye stays where it is, but the vritti of the *ne`tre`ndriya* (the indriya of the eye) gets identified with the object it wants to see.

The characteristic of a jeevanmukta is that his vritti is not a camera, it is a mirror. There is a difference between a camera and a mirror, isn't there? A tonga appeared in the mirror and went on its way. A motor car appeared and went. A jeevanmukta sees these things, sees men and women pass by, as in a mirror. He is conscious of them. He is aware that this is a rasagulla and this is a pickle made from the bitter gourd, etc. He is aware of everything, but the samvid in his antahkarana is not *lipta* (smeared) by what he sees. There is no *le`pa* (smearing; leaving a stain). That means, no photo is taken and stored in the mana. A picture flashes in front of a shareer and passes on. A jeevanmukta's Gnan is like a mirror. When a photo is taken the film keeps rolling in the camera, and photo after photo is taken. A Jeevanmukta is like a mirror in front of which things appear and go. Neither does the mirror go after any object, nor does any object get stuck to it.

If a jeevanmukta is sleeping he does not know whether a tonga passed or a motor car passed by, whether a woman passed or a man passed. Even when he is awake and is aware of what is happening, his antahkarana takes no photo of anything. Therefore, he has no urge chase after a photo, or anything that has gone. He has no urge to hold on to anything in the past or the present.

Once, I was staying at the Singhanian House. This was before I became a Sanyasi. I was still connected to the Gita Press, and I also gave discourses. Even in those days people came for Satsang. Some people also had shraddha and bhakti for me. One gentleman came and told me, 'Maharaj, I have a disease of the eyes.' I asked him what the problem was, whether it was cataract or something else. He said, 'No, Maharaj, my problem is not cataract. It is nothing physical. My problem

is an overwhelming desire to see beauty.' I told him, 'then look at beautiful things. You can see, so what is the disease? The world is before us, of course we will look at its beauty.'

The man said, 'Maharaj, I saw a lady passing on the road. I felt that she must be very beautiful. This was in Mumbai. Her head was covered; I could not see her face. She seemed to be a very attractive woman. She was well dressed and walked gracefully. I began to follow her. The lady understood that I was following her, but she did not say anything. She was a good lady. When she reached her house she stopped at the door and turned towards me, and uncovered her face. Maharaj, the revulsion I felt when I saw her face was horrible! I had followed her for such a long distance all in vain!'

Now see, what *bandhana* (bondage) was this, that pulled the man behind the lady over a long distance? There was no rope or iron chain that dragged him behind her. The poor lady did not catch hold of his eyes and drag him after her. Where was the attraction that made him follow her?

The samvid entered the eyes and he became one with his eyes. The eye should stay in the eyes, and we should in our Self. Yes! The ear should stay in the ear and we should stay in our Self. Since a jeevanmukta does not take photos of the vishays, he is like a man who is asleep. No raaga-dvesha arise in his mana even if he is wide awake. *Yasya jaagarana na vidyate*. What is the sansara? It is not bricks and stones, silver and gold, men and women etc. The sansara is that, with which we keep moving. We become a *sansaaree* (of the sansara) because the Atma-samvid identifies with the karmas and bhogas. To be a sansari means, to think, 'I should do this work. I should obtain this bhoga. I should

possess this object.’ When we merge our Self with the karta, with the bhokta, with the substance and the object, we smear slime on our Self.

This means, the objects should be perceived, but there should be no vasana. The fun in this is that there are two *vibhaaga* (departments). One is the *nirmaana vibhaaga* – the department of development, and the other is the *pramaana vibhaaga* – the department of establishing. Had jeevanmukti been limited to *vaasanaa-kshaya* (decline of vasanas) and *mano-naasha* (destruction of the mana), jeevanmukti would be called the nirman vibhag. It would be the development of an individual’s character. But that is not the case. There should be no vasana, there should be only *darshana* (seeing; perception). Tattvagnan is attached to it. Tattvagnan means the knowledge about the Paramartha – the highest spiritual Truth, the knowledge about the facts of the matter. Jeevanmukti has two departments – development and establishing the Paramartha.

Many of you would have gone to hilly regions like Gadhwal and Kashmir. You would have seen that the complexion of the ladies there is so beautiful that no beautician can match it with all their make-up skills. The eyes of a Kashmiri lady have a natural redness that alcohol-induced redness cannot match. The redness of alcohol is different and this natural redness of the eyes is different. The natural redness is the color of *anuraaga* (affection). This is ‘*adhika manognaavalkale` naapi tanve`*’ - it is the Atma-samvid. It is a natural beauty. The clothes of the Kashmiri women are generally dirty. They have dust on their bodies, because the climate is not conducive to a thorough bath with soap. In spite of this their natural beauty shines forth. It is *sahaja saundarya* – beauty gifted by nature.

The Atma is naturally beautiful. It has no need to borrow anand from any other. The Gnan that comes from a book is borrowed Gnan. The sukha that comes from bhoga is borrowed sukha. Life kept alive by medication and oxygen etc is an *udhaara satta* – a borrowed existence. Gnan taken from a book is borrowed Gnan, it is a debt. Anand taken from vishay-bhoga is borrowed anand.

What does it mean, that jeevanmukti has Tattvagnan? It means that the natural jeevan in our Atma, the Atma's natural Gnan, natural anand, and its nature of not being smeared becomes *niraavarana* (uncovered). Its Atma-samvid is revealed. I am using the word 'niravarana' deliberately. The deliberate, naked revelation of the Atma-samvid is the extraordinary sukha of jeevanmukti.

This is why jeevanmukti cannot come within only the nirman vibhag. A thing that is made comes under the nirman vibhag. When a *svatah siddha vastu* (self-established object) is uncovered it does not mean that the object is made. For example, a beautiful palace has been made. The President is invited to inaugurate it. What will he do? He will draw aside the curtains that hide the plaque, or he will open a door, or he will cut a ribbon with a pair of ornate scissors, isn't it? Yes! The President will not do the work of constructing the palace. The palace has already been made. To inaugurate something is to remove the covering that hides a thing that is already there.

This jeevanmukti is not for when a person goes to Vaikuntha; it is for this lifetime. Do the inauguration ceremony of removing the covering that has fallen over your natural anand, your natural brightness, your natural satta. It will be the ceremony of awakening the Atma-samvid.

You have a great deal of knowledge about others, but you have *gairajaanakaaree* (ignorance) about yourself. When this ignorance is removed the Atma-samvid will be revealed consciously. I first heard this word – gairjaankari – from Prempuriji Maharaj. Gairjaankari means *naa-samajhee* (not having the right understanding). It means avidya, agnan, bhranti, avaran, etc. There should be a *yukti* (method; trick) that the bodha remains, but the curtain of avidya that hides our swarup is removed. Yes! There should be some trick by which vasanas are destroyed without a person losing his senses.

There is one dosha in vasanas, and that is, a vasana pulls us and takes us to another place. It drags us to another person, or drags someone to us and attaches them to us. Vasana does a lot of work of connecting and disconnecting. Or else it puts us in a state of waiting. When a person keeps on waiting for his vasanas to be satisfied, he is in the grip of a feeling of lacking. He feels he is nothing without the object of his desire. He feels what he waits for is everything.

Or else, vasana pushes him back. That, which has gone, which is dead or destroyed, is everything. He laments. This is the smearing of vasana. If we grieve for the past, the object has left a stain on us. If we only wait for that, which is to come, we leave the present and go into the future. Living in either the past or the future destroys the present jeevan. The natural joy of the present is forgotten in thinking about the things of the past and planning for the future. To bring, hold on to, or remove any other object is an insult to the Atma-Samvid. A person, who destroys his present in thinking about the past and waiting for tomorrow to bring him something he wants, insults the Atma-samvid.

So many people get fascinated when they see you, so many feel love when they see you. So many beings try to get their jeevan from you. How much rasa your body is filled with! You don't look towards your own Self. No other has any satta without the Atma-satta. There is no other Gnan without Atma-Gnan. In spite of this, vasana makes people *paraadheena* (subservient). It places our *bodha* (right understanding) between paper and ink. It puts our anand in the house of some other. Yes! People who are addicted to drink destroy vasana as well as bodha. Their bodha gets hidden behind a curtain.

Jeevanmukti is that contrivance which destroys vasana and allows bodha to shine forth. This is the special characteristic of jeevanmukti. Vasana is our greatest enemy. It takes us to another place, another time, another object, and makes us insignificant. The means for destroying vasana and retaining bodha is called jeevanmukti.

I will tell you something: see the difference between *na honaa* (not existing) and *honaa* (existing). *Na honaa* means *abhaava* (lacking; absence). If there is something that is not there, it means there is an absence of that object. For example, *ghataabhaava* means there is no pot; the pot is not there. *Pataabhaava* means there is no cloth. *Mathaabhaava* means there is no building. You can see for yourself. Whenever 'not there' is said, it is necessary to say who or what is not there. It has to be clarified who is absent, or what is missing. *Yasyaabhaavah sa pratiyogee*. The object of which there is an abhava (the object that is not there) will be a *pratiyogee* (rival) of its *abhaava* (absence). For example, a pot is not there. If a pot is not there, what is the rival of its absence? It is the presence of a pot. The presence of an object is the rival of its absence.

I am telling you something about Tattvagnan. The Tattva has the abhava of the *prapancha* (interactive world), but the rival of the abhava of the Tattva indicated by the abhava of the prapanch is not the prapanch. Along with the abhava of everything in the world is its enemy. The abhava is created by destroying its enemy. A pot is removed for the abhava of the pot to be created.

Understand the meaning of this. There is an object called a pot. If it is removed from its place, an abhava of a pot is created. If a pot is brought there the abhava of the pot is no longer there.

The world does not have to be removed to create the Atma-Tattva. This is a special point of Vedanta. The snake is not killed to create a rope (a popular illustration of a rope being mistaken for a snake as a result of ignorance about the rope that is the substratum on which the snake is superimposed in a person's mind). The Brahman is not created by removing the prapanch. The rival of the abhava of the prapanch in *shoonyataa* (a void; the Buddhist principle of the ultimate reality), or in Samadhi (where there is no awareness of anything but the 'I') is the prapanch. What is the abhava in shoonyata? It is the abhava of the prapanch.

The abhava in the Brahman is the enemy of the Brahman. Nothing exists that can rival the Brahman, or compare with it. This is called '*bhaava pratiyogika abhaava*'. It does not exist in the Brahman. The Brahman is not like the prapanch being the rival of the prapanch-abhava. The Brahman is such that the prapanch's existence and its non-existence are *anirvachaneeya* (that which can neither be called Satya, nor asatya).

The Atma is there in life and in death, in coming together and separation, in dukha and sukha, in what you like and what you dislike. It is there when the buddhi is awake, and when it is sleeping. It is there in Samadhi and in agitation. The intrinsic beauty of the Gnan-swarup Atma is that there is no vasana in it. Vasana has been borrowed and brought into your house. In the villages they have *totakaa* (magical practices using a black object to ward off evil). If you go to some small village you will see a ball of dried cow dung hung at the doors of the houses. Or else, some other black object, a black mark, or even a black shoe! This borrowed jeevan is not your jeevan. This borrowed Gnan is not your Gnan. This borrowed anand is not your anand. What can I say in praise of your fragrance? You have such fragrance that you are not aware of your own malodor. What am I to say in praise of your swarup of Gnan and anand?

There is a magazine called 'Science And Progress', published by a Research Institute. I was reading a copy of it yesterday. There was an article that stated that the smoke that enters the mouth of a man who smokes carries an eleven per cent risk of cancer, but a non-smoker who inhales cigarette smoke has a twenty one per cent chance of getting cancer. Isn't it? It is the borrowed smoke that gives cancer. The dukha in your jeevan is mostly superimposed. It is something that is borrowed, and you pretend to be the owner. You are actually a debtor, but you show yourself to be a millionaire. You should throw off this debt, and then see what amazing *divyataa* (divine qualities) there are in you. You have fragrance that no rose can match. You have rasa that is sweeter than any mango, grape or honey. Your softness is softer than anything else in this world. The delicacy of your beauty is incomparable. You don't know how much sweetness there is in your singing.

You would have heard that Bhimasen loved to sing, but his voice seemed to have come straight from the desert sands – it was so harsh and grating! When he sang at night, Yudhishtira, Arjuna, Nakul and Sahdev could not sleep. Listening to their objections to his singing, he decided to go into the jungle and sing where there was nobody to grumble. When he went there and began to sing, he saw a dhobi (washer man) coming towards him. The man came before him and stood. ‘Well, my brother, do you want something?’ asked Bhimasen. ‘Sir, what am I to say? My donkey has wondered off. I came looking for him. When I heard you sing, I thought I heard it call, so I came here.’

Tears came to Bhimasen’s eyes. He began to cry. There was no relief for him even in the jungle! Krishna knows everything. He manifested before Bhimasen and said, ‘Why, Bhimabhaiya, why are you crying?’ Shri Krishna considered Bhima to be His elder brother. He used to touch his feet. ‘What am I to do?’ wailed Bhimasen. ‘I love to sing. I am not allowed to sing at home, and this is what happened when I came to the jungle to sing!’ Shri Krishna said, ‘Bhimabhaiya, I enjoy your singing. I was hiding here, to listen to you without disturbing you. You like to sing and I like to listen to you sing, whether others like it or not, so please go on singing happily. Why do you bother about what others say? There is joy in your singing, I, seated in your heart, take pleasure in your singing.’ The fact is that all the pleasure the Ishwara obtains is obtained seated in our own swarup. He doesn’t obtain pleasure separately anywhere else.

The curtain that hides the Atma-anand has to be removed. Let everything continue to be seen as seen in a mirror, but there should be no trace of vasana in your chitta. *‘Vishvam darpana-drishya-maana-*

nagareetulyam' – this world is like a city seen in a mirror. See it. This is the state of the chitta of a jeevanmukta.

Narayana! Narayana! Naryana! Narayana!

I am telling you the *lakshana* (characteristics) of jeevanmukti. It has been clarified that it is not jeevanmukti to be unaware of anything. Even after not knowing anything, foolishness remains unchanged; it is not destroyed. There is no awareness in sushupti, Samadhi, unconsciousness or drunken stupor, but foolishness is not destroyed. *Abhaana* (not being conscious) does not have the capacity to destroy foolishness. The fact is that only the *bhaana* (consciousness) of the facts remove foolishness.

Abhana is of the *jaati* (group) of agnan, you know. To not know, not understand, not be aware of something, are all of the same group. To be aware of things; and, to be Gnan-swarup is of the same group. There is a difference between the two groups. To be aware of things, to perceive things, to be conscious of different objects are all variables of Gnan. To not know is to be immersed in agnan. It is being immersed in agnan when a person is not aware of the things around him. To be aware of things is a pulsating of Gnan. It is in the group of Gnan.

Some people have formed an opinion that a state of unconsciousness, unawareness, not to be conscious of things etc is the highest state. The fact is that just as sushupti is necessary in life, a state of unawareness is also necessary. However, just as it is foolish to say that there should be only sushupti, no *jaagrita* (waking state), it is foolish to say that a person should always remain in a state of unawareness.

You work and you rest. Both are needed. If you say that you will rest for all twenty four hours, and do no work, your existence will be as good as

non-existence. You can go on lying on your bed. A bed is called a *palanga* in Hindi. It has four corners and keeps a person on its lap.

Work and rest – both are called jeevan. The waking state and the deep sleep state are both states of jeevan. In the same way, being aware of the world and being unaware of it, are both states of jeevan. Jeevan is a Satya, and the awareness and unawareness of the world are its states. If you continue to remain awake and cannot go to sleep, you will be driven mad. If you remain asleep and don't wake up, living and dying are all the same for you.

Gnan is that, which remains unchanged in the waking and the deep sleep states. The Atma remains the same whether you are awake or asleep. Atma-sthiti (being established in the Atma) means to be awake at times and asleep at times. It is to work at times and to rest at times. If you catch hold of one state, refusing to sleep at all costs, it will drive you insane. If you decide you only want to sleep, you will become useless. You will remain in a kind of stupor. *'Iti che`d roga e`va sah.'* Vidyaranya Swami has written in the Panchadashi, that if a state of unconsciousness is Tattvagnan, it is not Tattvagnan; it is a disease! *'Tattvagnanam kshyam vyaadhim manyante` ye` mahaadhiyah. Te`shaam pragnaati vishadaa kim te`shaam dushyakam vada.* People who think Tattvagnan to be a disease of unconsciousness are extremely brilliant! They are an ocean of wisdom!' (This is a sarcastic comment.) *'Te`shaam pragnaati vishadaa* – your brains are excellent! What is there that you cannot do – you can turn fire into water, because your buddhi is so lucid. You consider *be`hoshee* (a state of unconsciousness) to be the Paramartha!' These are the sarcastic comments Vidyaranya Swami has made.

People say, ‘Maharaj, a jeevanmukta has to be looked after, bathed and fed by other people. His bhaktas lift up his eyelids with their thumbs and say, “Maharaj, look at me.”’

My brother, even if someone puts the food in the mouth, he still has to chew it and swallow it, isn’t it? Just as a jeevanmukta does the kriya of chewing and swallowing, it will not detract from his jeevanmukti if he lifts up the food and puts it into his mouth! Why should a jeevanmukta become so helpless?

Those who believe a state of unawareness to be jeevanmukti do not belong to any traditional Sampradaya that is started by an Acharya. You must accept this first. The first Acharya, the Guru of the Sampradaya – whether it was the Buddha, Kapil, Shankar, Patanjali, or any other – became jeevanmukta and defined their principles. Or else, they were not, themselves, jeevanmukta, but they spread their principle.

It is not possible for a Guru to talk about Mukti if he is still *baddha* (bound by worldly considerations). If they were Mukta, and taught their principle to their disciples, they were all in their full senses.

The people who believe that a jeevanmukta is not aware of anything have not learnt about Tattvagnan from any Guru of a traditional Sampradaya. It is not possible for them to feel that they belong to any Gnan-Sampradaya – not the Buddhist, Jain, of Shankar, or Ramanuja school of thought. All these Teachers were fully aware of the world. And you have developed such an imagined idea that you believe that a *siddha purusha* (enlightened Mahatma) is one who is unaware of the world! You believe he cannot eat or bathe or see on his own; that he cannot think for himself! This is a wrong idea your enemy has put into your head.

If somebody establishes the idea in the minds of the people of Mumbai, that a Sadhu who comes to Mumbai is not a Mahatma, is he doing you a benefit or is he depriving you of Satsang? What does he convince you? It is, 'no Sadhu can be a Mahatma if he comes to Mumbai. There is no need for you to go to listen to his Satsang.' You can do the Satsang of Black-marketers, and those who talk about kama-krodha, isn't it? A person who tries to dissuade you from joining the circle of spiritual discourses and Mahatmas wants to curtail your dhyana and bhajan. He wants to make you give up the path of *sadaachaara* (righteous behavior). He wants you to give up the *sanga* (association) with the Sat. He wants to keep you away from the changes that come as a result of Satsang.

In the same way, those who say that nobody who interacts in the world can be a Mahatma; that no Mahatma interacts in the world, that Mahatmas only stay in a state of Samadhi, wants to create *ashraddhaa* (lack of shraddha) in your heart. Such people don't want you to have faith for any Mahatma with whom you can interact. By saying this they are telling you that there is no need to have shraddha-vishwas for any Mahatma.

The question, my brother, is that Mahatmaji also stays in vyavhar and he is also aware of the sansara. When everybody else is aware of the sansara, and so is the Mahatma, what is the difference between them?

The answer to this is that the Mahatma and the others, are both aware of the sansara, but the Mahatma does not get caught in the snare of friend and enemy, as worldly people do. There are some people who get caught in the net of even the things they cannot see, isn't it? For example, getting involved in a dispute about *bhoota-pre`ta* (ghosts-

spirits). 'I have not seen any bhoota-preta but my uncle did see one.' I do not accuse the genuine astrologers. May they forgive me if they think I'm talking about them! However, many professional astrologers give out a hundred predictions for the coming year. Some five or ten come true. When they print the predictions for the following year, they write about the ones that came true. They don't write about the ones that did not come true. They write, 'I had prophesized this and this and this, and it all happened exactly as I had predicted.'

People get trapped in things that are unseen, unknown, and not understood. One man said, 'Maharaj, I had a dream that guineas were showering down. Now this has to come true.' One man said, 'I saw in my dream that I am living in a palace, so I should live in a palace even in my waking state.' A vasana for things seen in a dream also comes into people, because there is very little difference between the *jaagrita shareera* (the gross body of the waking state) and the *svapna shareera* (the subtle body of the dreaming state).

One day I was overcome by anger in a dream. The anger woke me up. My heartbeat had accelerated. I was having palpitations in the jagrita, and the anger has been in the svapna. One day I saw some object in the jagrita and saw it again in my svapna that night. Now, what is this raaga-dvesha for the svapna? We experience something one day, and it is retained in the mana. Its photo is taken. The photo can be retained or it can come out.

Look, this is something I have to do quite often – one man saw something bad in a dream. He came to me and told me about it. He was very upset. He felt it was an ill omen. 'All right, 'I told him. 'Go to a Shiva Mandir and put one hundred and eight bel leaves on the

Shivalinga, chanting “*Om namah shivaaya*”. Place some *udad* (a lentil) and curds before Shivaji. Everything will be all right.’

A man told me, ‘Maharaj, I saw something very bad in my dream. I am sure to get some misfortune.’ I told him, ‘I will remove it.’ He did the *adhyaaropa* (superimposition) and I did the *apavaada* (negation). This is called adhyarop and apavad.

A jeevanmukta knows an adhyarop at the time of adhyarop and an apavad at the time of apavad. He understands the value of both. The *bandhana* (bondage) is the adhyarop, and mukti is its apavad. In our Atma there is no bandhan and no Moksha. Nor is any bandhan or Moksha imposed by any other. Moksha is for setting free a person from the feeling of being bound. Both are imagined. I have just told you a little of the Darshan Shastras without using the technical terms.

Look, let me tell you a little about the differences of opinion in the Darshan Shastras. One opinion is that something is perceived because it exists. The Buddhists call this the *baahyaarthavaada*. Another opinion is that things are perceived, and therefore they exist. This is called the *sautraantika*.

A third opinion is that neither is anything created because it is perceived, nor is it perceived because it exists. *Vignaana* (acquired knowledge) itself glimmers in different forms. They say that the separate vignan of something being blue and something being yellow, etc should have some external factor as the instrument. It is perceived because it exists. They say, since it is not perceived, it is established as being external. That means, an external object is established by *pratyaksha* (direct observation), or by *anumaana* (inference; estimation) – these are the two opinions of the Buddhists.

The opinion of Vedanta is that an object is not established by pratyaksha because it is external, nor is it established by anumana. Then, what is it? It is vijnana. It is *khanda-khanda* (broken up, fragmented) vijnana.

Where does fragmentation come into vijnana? Actually, there is no fragmentation in vijnana. Vijnana is *akhanda* (unbroken; infinite). The *avyaya* (part; component) of Time is also established by vijnana. Length and breadth are also established by vijnana. Therefore, vijnana is *sarvavyaapee* (all-pervading). The object is not separate from vijnana. It is not established by either pratyaksha or anumana, and hence, objects are also vijnana-swarupa. Vijnana is the akhanda-Brahman. This is the opinion of the Vedantis.

The opinion of the *shoonyaavaadee* (those who believe in the principle that the ultimate reality is a void) is that the Atma's characteristic of being infinite is that of the Brahman, is imagined because of Atma-moha (the Atma's delusion). The Vedantis believe that the Atma's characteristic of being infinite is established through direct personal experience.

Look, I am speaking in absolutely simple terms, making the topic as easy as possible. In Sanskrit, *aasaana* (easy) is called *anaayaasa*. I am using language that makes it easy for you to understand. *Asat* (that which is not Satya) cannot be the origin of the Sat (pure existence, the Satya that can never be negated), and neither can Sat be created by Sat, because that will be a Sat of a second category. It will not exist from the beginning; it was created later. How can anything that is created later be the Satya? All four points have to be kept in mind.

What am I to tell you about *janma-marana* (birth-death)? You see it all around. You would be seeing a lot of Narak-Swarga. You would also have seen many bhoota-preta, *graha-nakshatra* (planets-stars). I want to give you a glimpse of Vedanta. Just a glimpse, you know!

How was this shareer created?

It was created by paapa and punya.

How were paapa and punya created?

They were created by the shareer.

Can paapa and punya be created if there is no shareer? Can this sukhi-dukhi shareer be created if there is no paapa-punya? Tell me now, which came first? Did paapa and punya exist first, and then create the shareer, or did the shareer exist first and create paapa and punya? I am telling you absolutely what is said in the principle of Vedanta.

If paapa-punya and the shareer, meaning, Dharma-adharma and the shareer, are both created, both are mithya. If paapa-punya and the shareer are *anaadee* (without a beginning), they are kindred, like two horns on an animal. Yes! They are like parallel lines. If paapa and punya are *saadee* (having a beginning) then the shareer is also saadi. Which came first?

If you want to explain the *kaarya-kaarana* (effect-cause) of which came first, that will have to be explained. Did karma come first or did the shareer come first? If karma came first, it was done without a shareer, but karma cannot be done unless there is a shareer to do it. If the shareer came first, and it was created without karma, then, just as the shareer was first made without karma, it is made without karma now.

Therefore, it is difficult to establish the relationship between karma and the shareer, or Dharma-adharma and the shareer. It is anirvachaniya.

The fact is, Satya is beyond Dharma-adharma. Its characteristic is different from that of the shareer. It is *vilakshana* (separate; having a different characteristic) from janma-maran. It is vilakshan from sukha-dukha. Janma-maran dance on the chest of the Satya. This shareer, paapa-punya, Narak-Swarga, bandha-Moksha, all dance on the curtain of the Satya. Yes! On your chest!

Some of you may have seen a picture of Shankar Bhagwan lying on the ground like a dead body, with Maha Kali dancing on His chest. She is naked. She wears a skirt of bones and a garland of human skulls, and has a sword in her hand, and she dances on Shivaji's body. This is the swarup of Dakshina Kali. Ramakrishna Paramhansa used to do the upasana of Dakshina Kali – *shava shiva hridi sne'havadanaam mahaakaale`na uchchairamadanarasa laavanya nirbharataam'*. Maha Kali is dancing on the chest of the dead body of Shivaji.

Our swarup is that of Shiva. The *vilaasa* (sensual pleasure) of Maha Kali and Maha Kaala (Shivaji) is mere perception. We feel that we are experiencing it. This is the viewpoint of Vedanta. To experience something is not an *aparaadha* (offence). It is an aparadh to become trapped in it, to believe it to be Satya. Everything I have told you is totally in the commentary of Vedanta – of the Upanishads.

You can understand the *vishvaatmaa* – the Atma in the form of the world, the waking state, or the gross body. You can understand the *taijasaatmaa* – the Atma's dream state, or its subtle body. You understand the *pragnaatmaa* – the Atma's deep sleep state, but your

eye does not go to the *tureeya* – the state where the consciousness of the individual merges into the Brahman.

What is this? '*Naantah pragnam, na bahih pragnam, na ubhayatah pragnam, naapragnam, na pragnaanaghanam.*' It is not the *antahpragna*, meaning, the pragna, or pure intellect within, it is not the *bahih pragnam*, meaning, the external pure consciousness, it is not the *ubhayatah pragan*, meaning, the dual pragna, internal and external, nor is it the *pragnaanaghana*, meaning, when everything is filled with pragna.

Then, what is it? Narayana! Today I have spoken a little about Vedanta. The dancer-Maya is dancing before the Atmadev. Maya's *nritya* (dancing) means, our own swarup appears as something else. What is the vilas of Maya? It is that the sparks of our own Gnan spread like the rays of the sun in the form of this prapanch. This is the Chid-vilas – the vilas of pure consciousness. When you consider the prapanch to be inert matter separate from you, and try to hold on to it, you get a beating. If a dancer is dancing on the stage and you start to insist that she should dance only for you, or you go and catch hold of her, the doorman will give you a thrashing and throw you out! Yes!

*Raaga-dve`sha-bhayaadeenaam anuroopam charannapi,
yo antarvyoma vyadatyachchha sa jeevanmukta uchyate`.*

It is said, about a jeevanmukta, that he is aware of everything, but there is no vasana in him. Nothing leaves its scent or mark on him. Things come and go; they go and they come. Sometimes he is in a *mudraa* (facial expression or bodily posture) of anger, and sometimes

of *prasaada* (being pleased; tranquil). Sometimes he bites his lower lip and looks sidelong, and sometimes he gives a loving smile.

Hitler's picture used to come in the papers. He looked angry and held up a clenched fist. This is one *drishya*. How would he have looked at the woman he loved? That picture has also been printed in the papers, you know! That is also a *drishya*.

You call someone a *Tattvagnani*. His *shareer*, *antahkarana*, and the entire *drishya prapanch vastu* (the objects of the world that are seen) are all a *mudra*. A role is being enacted. See the *mudra*. See the part that is being played. It is acting the role of an angry person, but there is no anger. There is no *kama*; it is the role of a *kaamee* (a lustful person) that is being played. There is no *lobha*, but the role of a *lobhee* (greedy man) is being played. This *prapanch* is the *abhinaya* (acting; a performance) of *Gnan*. You can call it *chidvilaasa* – the *vilas* of the *Chit*, or the *chiddhaaraa* – the *Chit* flowing like a stream. Or, you can call it *prateeti* – perception. Say that it is something we are aware of. This *prapanch* is the flitting of the *Gnan-swarup Atma*. It is the play-acting of the dancer that is a form of the *Atma*. Yes! It is nothing but *abhinay*!

There are many kinds of Dramas in Sanskrit. There are ten types of allegories and metaphors. One of them is called *bhaanda* (itinerant actor), in which one man plays several roles. He brings out voice of men and women, old and young. He speaks in one voice as the mother and in another voice as the daughter. The dialogues are different, and the tones of the voice are different, but the speaker is one. At times he speaks angrily and at times he speaks tenderly. His role is to portray different characters; he does not become different people! The audience enjoys the whole play enacted by this one man. There are

hundreds of such plays in Sanskrit, but they have not been translated into Hindi. They are very enjoyable.

Such a drama is being enacted in this srishti of ours. Now, see – the man knows he is speaking as a mother, but he has no vasana to remain the mother once the play is over. He speaks as the wife, the husband, the son, the enemy, the friend, the Master, and the servant. Narayana! He does not become any of them. Tulsidasji has given this example while describing the *saguna* (the form of the Ishwara with attributes):

*Yathaa ane`kana roopa dhari, nritya karahee nata koyee,
soyee soyee bhaava de`khaavahee, aapuna hoyee na soyee.*

(It is like an actor-dancer who plays many roles, portrays many characters, but is none of them.)

‘*Aapanu hoyee na soyee* – he is not any of them’ – comes within the Advaita Vedanta. It means that all are his *vivarta* (variables). Goswamiji has taken this verse straight from the Bhagwat, you know. ‘*Yathaamatsyaadi – roopaani dhatte`yayaata yathaa natah* – just as an actor-dancer assumes a variety of roles, and leaves them.’ Similarly, this sansara that seems real to us seems to be filled with many forms but Gnan remains unchanged. It is the *nirvaasana* (expulsion) of bodha.

Fragrance and bad smells fill the air at times, and go away. Poison and sweetness come into the water at times and go away. Many flames rise in the fire and die down. Gusts of wind come then the air becomes still. The sky can be seen for long distances on some days, but it gets covered with clouds. ‘*Yathaa gagana ghanapatala nihaaree, jhanpe`u bhaanu kahe`heen avichaaree*’ – those who don’t do vichar think that it is the sun that has been covered up by the clouds.

‘Ghanachchhannadrishthirghanachchhannamarkam yathaa nishprabham manyate` chaadi moodhah’ – it is not the sun that is covered by the clouds; it is the eyes that are covered. *Moodha* (stupid) people think that the clouds have covered the sun. The bhranti covers your vritti; it does not cover you.

‘The bhranti that comes with the vritti, and the forms that are imagined because of the bhranti related to agnan, have covered the Atma.’ Such statements are made because of *avichaara* (lack of understanding). The Atmadev has neither a previous birth, not a present birth. It has never died in the past, it is not dying in the present and it will never die in the future. It was never jada, it is not jada now, and it will never be jada in the future. It was never dukhi, it is not dukhi now, and it will never be dukhi in the future. It was never a separate *de`ha* (body) and never will be a deha. It has never gone to Narak-Swarga nor will it, in future.

It is when the Atma identifies with the deha that birth-death, sukha-dukha, Narak-Swarga, etc are imagined. All this is because of agnan. When the ‘I’ is removed from the deha – when the person no longer identifies with his body – the deha becomes a character in the drama. It becomes a person seen in a dream.

*Raaga-dve`shabhayaadeenaam anuroopam charannapi,
yo antarvyoma vadatyachchah sa jeevanmukta uchyate`.*

A Gnani was born in Bengal. His food habits remain what they were before he became a Gnani. A Gnani was born in Madras. Don’t think that he will change his food habits after becoming a Gnani. Punjabis may say that they will consider someone a Gnani only if he eats

tandoori roti and sarso ka sag, but not if he eats idli-dosa! Look, the characteristic of a Punjabi or a Madrasi is natural. If the shareer of the Gnani is a Punjabi shareer, he is like a Punjabi. If it is a Madrasi shareer he is like a Madrasi. Each has his own liking for the food he is used to. If someone says that he has moha for this food, it is not raaga, my brother, it is habit. Every community has its traditional foods and lifestyle. When a Gnani prefers the food he is used to, you should not consider it to be raaga even if it seems to be raaga.

Now, Maharaj, if some Gnani refutes a school of thought that is against the Vedas, it seems as though he has dvesha in him, but that is not the case. It is his habit to uphold the principle he believes. He had this habit from before he became a Gnani. His behavior may give the impression that he speaks out of dvesha, but there is no dvesha in him.

All right, consider this – there is a man who speaks only Hindi. Will he start speaking Latin after getting Gnan? Will he start speaking German? To imagine this is a mistake. If the Gnani spoke Punjabi or Tamil before he got Gnan he will continue to speak in the same language after getting Gnan. Obtaining Gnan doesn't mean changing the language he is used to! Will anyone say he has moha for that language?

I will tell you what happened one day. We were going by car from Coimbatore to Palni for the darshan of Subramanyam. The daughter of the gentleman who was taking us was with us. She was about nine or ten, and very fond of me. She asked me, 'Do you speak Tamil?' I said, 'No.' 'I can speak Tamil,' she told me. 'Can you speak English?' I said 'no'. 'I can speak English.' A few minutes later she asked, 'Do you know Sindhi?' I said 'No'. 'I know Sindhi,' she said. Then she said, 'Well then, what do you know? You don't know anything!' What was I to say? She

is a grown up lady now. I believe her grandmother and uncle are here with us today.

I ask you – do you expect a Gnani to know all the languages in the world? Do you expect a Gnani to eat anything, do whatever he feels like, and indulge in any bhoga? No, my brother, such expectations are not right. The lifestyle a person had before he attained Gnan goes on naturally after he becomes a Gnani. Didn't he feel frightened of a snake before he got Gnan? If, after becoming a Gnani, he sees a snake and feels afraid and backs away from it, will it affect his Gnan in any way? It is natural that his fear of a snake or scorpion will not change because he has become a Gnani.

Raagadve`sha-bhayaadeenaam anuroopam charannapi.

Once, a Mahapurusha from the Gita Press wrote a letter to Achyut Muniji. This was a very long time back. I am not sure whether he was already known to be a Mahapurusha at that time. Fame comes gradually, isn't it? At that time he had, perhaps, not yet declared that he was a Mahapurusha or an Avatar. He wrote, in his letter, 'A Gnani is one in whose heart no desire ever rises.' This is like saying that an honest man is one who has no dishonest neighbor!

Achyut Muniji wrote back, 'my brother, if I ever come to your house for *bhikshaa* (begged food eaten by Monks), and I ask for a little salt or some pepper to add to the dal, will you consider me to be a Gnani or an agnani? Meaning, the value of your shraddha depends on my asking or not asking for a little salt or pepper. Is Gnan a timid bird that will fly off, frightened by the clap of some desire? Maharaj, Gnan does not run away from even the roar of Maha Pralay! *Pralayasyaapi hunkaaraih chalaachalavichaalanaiah vikshobham naisthaapatah.* The *antarde`sha*

(inner space; consciousness) of Gnan is not shaken even by the threat of total dissolution.

The swarup of Gnan remains unaffected even if the whole world is destroyed. The swarup of Gnan is such that a Gnani eats and drinks what he feels like. There are many Mahatmas who prefer to live at the homes of a poor farmer.

Earlier, it was the *maryaadaa* (convention) in Vraja (the areas round Vrindavan) that if a Sadhu went for bhiksha in a village and asked for a little milk or curds, he would be abused affectionately. The ladies of Vraja would say, 'this *nigodaa* (an affectionate abuse) has come from outside Vraja! Why is he asking? Oh, Baba! Milk and curds are always kept ready for our Krishna Kanhaiya! If you are a Vrajavasi – if you belong to Krishna – go into the house and take as much as you want! Why do you ask?'

Things have changed now. The villagers assess the financial potential of the one who asks. If they think they will get ten rupees if they give milk or curds worth one rupee, they give it! But still, there are also some who are truly generous.

A jeevanmukta's way of living is beyond the *vidhi-nishe`dha* (the rules about what should be done and what is forbidden) of Dharma. He is supremely independent. Look, the rays of the sun are not touched by excreta. Clouds don't stick to the sky. Fire is unconscious of what is burnt in it. The Gangaji flows on unconcerned of what floats on the waters. Clay is yellow in some places and black in some places; the colors are different but the prithivi is one.

Narayana! In the same way, a Gnani is a Tattva. He is not the akash, he is the Chidakash. We say the sky is blue, but it is not really blue. From the viewpoint of the akash there is no blueness in it. The Brahman is the swarup if the Gnani who is Brahma-swarup! The Chidakash has no dirt of clay or poison of water. It does not have the heat of fire or the movement of the wind. It does not even have the sound of the akash. Everything appears to be in the Chidakash, but actually there is nothing in it.

When a person experiences his Self in the form of the Chidakash, both the superimposed bandhan and the apavad of Mukti are left behind. Such a person is called a jeevanmukta. He is Mukta in this very life.

Narayana! Narayana! Narayana! Narayana!

I will first speak about the *prakriyaa* (method; process) of Vedanta. The *siddhaanata* (principle) is a separate thing, and the prakriya is a separate thing. For example, good health is one thing and using a method for curing the disease is another thing.

Prakriya means the method, the technique. There are different prakriyas in Vedanta. Sureshwaracharya has said, 'My brother, medicine is given according to the condition and constitution of the patient.' People go and buy patented medicines, but that is not advisable. It is better to consult a doctor, get some tests done if necessary, and then take the medicine prescribed by the doctor.

There are many prakriyas in Vedanta. For example:

E`ka jeevavaada – I (the Atma) alone exist.

Ane`ka jeevavaada – The Creator creates the many.

Aabhaasavaada – everything perceived is an illusion; only the Brahman is real.

Pratibimbavaada – All beings are a reflection of the Brahman.

Avachchhe`davaada- The individual is a mind-body complex that feels separate from the Brahman.

Drishti-srishtivaada – the doctrine of Creation through perception.

Ajaatavaada – is the theory that there is no origin and no cessation, meaning, you (the Self) have never been born, since you exist timelessly, as pure awareness.

Even in the drishti-srishtivada there are many types. The vritti of avidya is called drishti. Atma-drishti is called drishti, etc. This prakriya of jeevanmukti is of the abhasavada (the opinion that the world is an illusion), you know! Both the ‘Panchadashi’ and the ‘Vichar Sagar’ are based on the abhasavada. The method given in them is that of abhasavada. Therefore, the adhyarop of being a jeevanmukta is done when a person obtains Tattvagnan, and experiences the false appearance of the world.

What is the *tarakeeba* (way of doing things) of Vedanta? I will tell you about this now. If somebody tells you, ‘I am very ill. I am in great pain. I’m really suffering,’ and you tell him that it is all his imagination, he will not believe you. He will say, ‘It is I who am ill and suffering. I feel the pain; and you wag your tongue and say it is all my imagination! What do you know about what I feel?’

Due to some reason the man got the adhyas of being ill and having pain. Yes! I am telling you to your face that this is the dosha of your mana! It is a mental dosha. That man will say, ‘This man is calling me mad! He thinks I am crazy! He is insulting me!’ He will refuse to listen to you. Adhyas means a state of agnan. Agnan leads to bhranti. We consider that which is correct to be completely wrong.

In fact, the Atma is *niroga* (free of disease). It is *advaya* (non-dual and indivisible). The difference of bandhan and Mukti does not exist in the Atma. This is written in the Bhagwat. ‘*Agnaanasangnaubhavabandhamokshau*

dvaunaamanaanyauasaritagnabhaavaat' – apart from our own feeling of being bound or free, there is neither bandhan nor Moksha. The *gna* (knowing) at the end of the *rit* (proper, right) swarup, which is the Atma, and is the only Satya. And, apart from the feeling of the individual, neither bandhan nor Mukti is real.

Kaivalya Mukti (when only awareness of the 'I' remains), Krama Mukti (Moksha attained by sadhana done in the proper sequence), Sadyo Mukti (immediate Moksha through the kripa of the Ishwara or the Guru) are all imagined states, because of not knowing the true swarup of the Atma.

Bandhan is imagined by us. The method of Vedanta is that the imagined bandhan is first established as real. What if the adhyas cannot be established? The *svayam-prakaasha* (self-effulgent) Atma and the vishay it illuminates – the Atma is the *vishayee* (the one who indulges) and the drishya is the vishay. The Atma is effulgence and the drishya is *tamas-paraprakaasha* – it is dark, illuminated by the effulgence of the Atma.

Agnan can never be established in either of them. Adhyas can never be established in them. Even so, it is possible to experience the vishays, isn't it? The world around us is quite evident.

Oh, Bhagwan! Don't tell a man who believes that he is diseased that he has no disease. Isn't it? Yes! Don't say it!

Immature Vedantis start to tell people from the very first day, 'You have no bondage.' Oh, he is bound by money, he is struggling for it. Don't you have tensions about money? Had your mana not been tied to money why would you have tension about it? Don't you have tension

about your wife, about your enemy, etc? Your mana is bound by your enemy, wife, wealth, and shareer.

When someone is bound he is not bound alone, you know. You want to bind your wife and she wants to bind you. You want to tie up money, and the money ties you. You want to bind your enemy, and he binds you. If you think that it is only you who will bind what or whom you want – that you will not be bound by them – you are mistaken.

It happened once that a man had enmity with another man, a dealer of clothes. He went to the man's office, poured petrol over the stacks of clothes and put a match to them. His own clothes caught fire. His hatred was so strong that he did not bother about himself. He rushed towards his enemy and caught him. Both perished in the fire.

It is a mistake to think that we can bind someone without getting bound. What is a bandhan, actually? Bandhan is the desire to hold on to any worldly object, person, activity, bhoga, monovritti, or state. As long as you want to bind it to yourself, you will be bound to it. I will first agree with you, 'Yes, you are bound. I accept your adhyas.' You will say, 'Yes, there is a lot of pain in this adhyas. There is a lot of dukha.' My brother, this puts your jeevan in the cycle of janma-maran.

A poet, who is now one of the most highly respected poets, had come to Vrindavan for a Kavi Sammelan (Conference of Poetry). I was the President, so he recited a poem I like very much. The purport of the poem was that appearances and forms perish, but jeevan doesn't die. Birth and death is of the form and appearance, not of jeevan. Jeevan is Sat. Yes! Jeevan is the Satya. Vrittis come and go, but Gnan does not die, you know! Food goes into the body and comes out, but anand does

not die. People meet and part, but anand does not die. Causes of sukha and dukha come and go, but anand does not die.

The fact is that according to *ajataavaada* (the theory that there is no birth or death, just eternal existence) there is no such thing as jeevanmukti. From the viewpoint of the swarup Mukti is imagined with regard to bandhan, and therefore, it automatically becomes secondary.

Don't instill the idea of bhoota-preta in anybody's mana. Don't people imagine bhoota-preta? They are nothing but the Brahman! And, what will you do if someone is convinced that they exist? I know mantras that can instantly relieve a person who feels he is controlled by some bhoota-preta. Yes. I first accept their belief. 'Yes, a bhoota has got attached to you.' Then I chant the mantra and free him of the bhoota. Nobody who is fully convinced that a bhoota has come into him is prepared to believe it if I tell him that he is mistaken.

I will tell you of an incident that happened close to my village. A cobbler was going somewhere after dark. A Rajput (a person of the warrior caste, also called a Thakur) of the village played a joke on him. He climbed a large mahua tree that stood beside the road, and shook the branches when the cobbler came by. The cobbler was afraid of ghosts. He felt sure that there is a bhoota in the tree. 'Who else would shake the branches like this at night?' he thought. He was terrified. He ran home shouting, 'A bhoota has caught me.'

His family members called a Vaidya. They also called other people who had experience about such things. Nothing worked. The man did not become normal. He would beat his hands and feet on the floor. His eyes were always reddened. The Thakur heard about the state of the man. He had word sent indirectly to the family, 'Thakur Sahib has the

power to get rid of bhootas. He can get rid of any bhoota. Why don't you call him and see?' Then he went to the man's house.

Thakur Sahib reddened his eyes before going to the man's house. He also warmed his hands. It was all play-acting. He roared, 'What do you think? I am the same one – the one on the mahua tree!' The cobbler sat up quickly. 'This is the right man,' he thought. 'He has recognized the bhoota. He knows where it caught hold of me.'

The Thakur repeated, 'Yes! The one in the mahua tree, isn't it?' The man said, 'Yes! Yes! Yes!'

'You will have to do what I say. You will have to come down. Now, fold your hands!' The man folded his hands. 'Yes, I am folding my hands.'

'Now rub your nose on the floor.' The man rubbed his nose on the floor. 'Now run!' The man ran, you know! He ran till he was exhausted, and then came back to his normal self. None of the experts had succeeded in curing the man. When a person is caught in some belief he has to be brought out of the belief. He has to be uplifted and taken forward. The belief is accepted first and then negated by some trick.

I will tell you something about the *aasakti* (infatuation; strong attachment) of the sansara. One man asked me, 'What is my mistake if I have asakti for someone?' I told him, 'My brother, the fact is that you don't want to give asakti; you want to take it. The person in whose heart asakti rises gets tied to the object of the asakti, and becomes enslaved. To have asakti and not get bound is not possible. If there is asakti in your chitta for any object, you will definitely get bound by it. Why do you bind yourself? It is because you have merged with your

chitta. You have become one with your chitta and are bound to the object your chitta is bound to.'

If you get *vive`ka-khyaati* – meaning, if the chitta is separated from the sakshi, the chitta can do whatever it wants; the sakshi is not bound in any way. There is no bandhan in an antahkarana that is not separated from the chaitanya. Nor is there any bandhan in the sakshi of the entire prapanch, or in the advay Brahman. Since there is no *dvaita* (duality) in the Brahman, obviously there can be no bandhan either. The Ishwara has Gnan about the *samashti* (all Creation) so there is no bandhan in Him. He creates the world, He protects it, and He destroys it. Even when doing pralay there is no *kartaapana* (feeling of being the karta) in Him.

A jeevanmukta is not of the level of the Brahman, you now – he is of the level of the Ishwara. Just as the Ishwara is not bound even though He gets involved with the world, a jeevanmukta also does not get bound when he interacts in the world. The Mukti that is attained after death is called *vide`hamukti*. Actually, the Mukti attained while living is also *vi-de`ha-mukti*. Raja Janak is called 'Videha' because he did not identify with his deha. Therefore, Mukti after death and jeevanmukti are both called videhamukti. *Ashareerakamvasantam priyaapriye`na sprishat*. The Atma is *ashareera* – it has no shareer. When a person attains bodha his Atma becomes established in its swarup. The person is no longer troubled by *priya* and *apriya* (likes and dislikes). This is one point.

I will tell you something now – it is a very simple thing. There are times when I feel very scared. When do I feel scared? It is when anyone tells me to become their *pre`mee* (one who loves). Why am I scared of

becoming a premi? It is because I know that he will first make me a premi and then want to dictate to me. 'Since you are my premi, I am your *priyatama* (the loved one), so do what I want.' Isn't it so? Aha! A premi has to become subservient and do what the beloved wants. The prema of the sansara makes a premi a slave. He becomes a servant of the priyatam. I have no inclination to become anybody's slave! I feel scared that if I become anyone's premi I will have to do what they want. Who knows what all they will tell me to do? So, I have always been unwilling to be anybody's premi.

All right; what would be the consequences if I were to give my consent? Would you like me to tell you? You all would not know much about such things. Very few such incidents would be coming into your lives.

Look, a man comes and tells me, 'Maharaj, you gave me darshan in my dream last night. You have me a mantra.' This is what he says. I tell him very firmly that I did not give darshan to him, nor did I give any mantra. I tell him that the shraddha he has for me is the cause of his dream. 'The shraddha in you created my body in your dream, and as a result you got my darshan. The Devta and mantra for which you have shraddha, manifested in your svapna. I have not given you any svapna-darshan or mantra.' I make this absolutely clear.

Maharaj, do you know what happened when I accepted such a comment about svapna-darshan? One day, the man came and told me, 'You gave me darshan in my svapna, and you gave me a mantra.' The same man came to me after some days and told me, 'Today you came in my svapna and got married to me.' Tell me now, what am I to say? I can only deny it. The next time the man comes and says, 'Today you came in my svapna and promised that you will give me five thousand

rupees when I come to you.’ As soon as we give our assent to the sansara we get bound by it. I have an age-old aversion to becoming subservient or dependent on anybody.

There was a bhakta of Shri Udiya Babaji Maharaj. He would tell me, ‘Udiya Babaji came in my svapna last night and told me this.’ And, ‘This is what Baba said to me, in my svapna last night.’ I would respond by saying that it is a very good thing that Baba gives him darshan in his sleep. One day he came and told me, ‘Udiya Babaji came in my svapna this morning. He told me that I should go to you, and you will give me seven hundred rupees.’ At this point I had to tell him, ‘Look, every day I appreciate what you tell me about Baba’s coming in your svapna. I would tell you that Udiya Babaji’s kripa is on you that you see him in your svapna.’ Yes, I had told him all this. However, when it came to a matter of money, my mana gave a warning signal. I told him, ‘Look, my brother, just as you have prema and shraddha for Shri Udiya Babaji Maharaj, and he comes to you in your svapna, I also have some connection with him, isn’t it? He has a lot of affection for me and has given me a lot of motherly love. You please pray to him that as he came in your svapna and told you to come to me and take seven hundred rupees, he should also come to me in a svapna and tell me to give you seven hundred rupees. Unless and until Baba comes to me in my svapna and tells me to give you the money, I do not believe that your svapna is true.’ So you see, I had to change my tone! I had to change it completely. This is the prema of the sansara. As soon as we consent to the prema of this sansara we have to become bound by it.

If you like the jeevan of janma-maran, you have been born and you have died many times. I am not talking about *poorvajanma* (previous

births). In a single day you feel sukhi seventeen times a day and dukhi seventeen times. When you believe yourself to be sukhi your janma become a sukhi janma, and when you feel that you are dukhi your jeevan becomes a dukhi jeevan. When you consider yourself to be a paapi, it becomes a paapi janma and when you feel you are a punyatma, it becomes your punyatma janma. You catch hold of several janmas in the duration of a single day.

He, who was a paapi, was not a punyatma. The person who was a punyatma, is not a paapi now. You are one. When you felt that you are a paapi you had not become a paapi at that time. When you felt that you were a punyatma you had not become a punyatma. You were not dukhi when you considered yourself to be dukhi; nor were you sukhi when you considered yourself to be sukhi. You are one, but you accepted yourself as ten in the course of a single day! We get wedded to whichever belief comes into the mana. We go on accepting everyone and everything as 'I' and 'mine'. This is called bandhan. These beliefs keep coming and going. The Atma is absolutely one. It is the asanga sakshi. It is called Mukti.

Mukti is the abhava of bandhan. The Atma that is revealed by the removal of avidya is Mukti-swarup. If anything called Mukti is created that is separate from the Atma, it will also be destroyed. Whatever is born dies. If the bandhan is real, it will never be destroyed. This is the principle of Vedanta.

If the bandhan is real – if it is Satya – it can never be destroyed. If the Atma is not really Mukta it can never be Mukta. Therefore, the fact is that bandhan was never created in the Atma, and Mukti will never happen. Therefore, the truth of the matter is that bandhan was never

created in the Atma and so Mukti can never happen. Both are superimpositions.

We have taken the bhoota of bandhan on ourselves – we have assumed it – and we can be free of it only by the mantra of Mukti. The *jhaada-foonk* (actions done by professional removers of bhoota-preta) has to be done. The Atma has neither bandhan nor Mukti.

Nivritti aatmaa mohasya gnaatatve` nopalakshitah. Gnaatatve`na uplakshitah aatmaa. Mohasya nivrittih aatmaa. The *nivritti* (withdrawal; removal) of moha, of avidya, is called the Atma. If the mistake that has got attached to our jeevan is erased, the bandhan is removed. If it is destroyed at the time of death, the bandhan is removed at the time of death. If it is negated during our lifetime, we become free of the bandhan in this very jeevan.

Kaala (time) does not get connected to Mukti in any way, you know! The Mukti of the jeevan-kaala and Mukti of the maran-kaala differ only from the viewpoint of the shareer, not from the viewpoint of the object. This is why the followers of drishti-srishtivada do not accept jeevanmukti. They don't even accept Mukti.

This swarup of ours is Mukti. The followers of abhasavada say that agnan is removed when Tattvagnan is born in the abhas. The abhas is in the shareer. As long as the antahkarana remains, the abhas will also remain. Vrittis will keep rising in it. The vrittis that come in abhas are that of the *ghata-gnaana*, *pata-gnaana*, *matha-gnaana* (knowledge about the pot, piece of cloth, building) etc. The vritti of '*aham brahma jaanaami*, I know the Brahman' – will not rise. The vritti 'I know the Brahman' rises just once, through the Mahavakya - the ultimate

statement of the Vedas that declares, ‘you are the Atma that is not separate from the Brahman’, and is removed when avidya is removed.

‘I see – or know – the Brahman as I see – or know – the watch’ is not the principle of Vedanta. An artificial vritti, that ‘I know the Brahman’, is created for the purpose of removing the agnan about Brahman. This is why it is *vakya-janya* – created by words. When the artificial vritti is born, our *brahmataa* (being the Brahman) becomes the experience of our swarup. In this there is no *anubhaavita* (the one who experiences), and no *anubhaavya* (that, which is experienced). Now, this jeevan-kaala is imagined in the *akhanda jeeva-brahma* (the eternal unbroken jeeva that is actually the Brahman).

You can say that there is no jeevanmukti in the Guru’s *sva-drishti* (the view of the Guru himself) – it is only in the *shishya-drishti* (the view of the disciple). Apart from the disciples of the Guru, nobody else believes that he is a jeevanmukta. Only those who have shraddha for him believe him to be a liberated soul. Others think he is dishonest, a hypocrite, and a show-off. The jeevanmuktya says: ‘*Gunjaapunjaadi dadhye`t naanyaaropita vahninah naanyaaropita sansaara dharmaane`vamaham bhaje`*. If someone believes some red seeds to be a fire, that does not burn the seeds. I am the nitya-shuddha-buddha-mukta Brahmatattva. I won’t be burnt if someone thinks that I am a *sansaaree* (worldly person); it is he who will be singed. Whatever he thinks about me will result in his becoming that.’

Look, my brother, smoke comes into the air, dust comes, and clouds come. Our eyes see them all, but none of them have the capacity to get attached to the sky or the air. A person who knows his swarup fully does not get attached to his shareer. The interaction of the shareer that

is seen by people does not leave any stain on the swarup. He is '*Antarvyomavadatyachchah sa jeevanmukta uchyate*'. This shloka is from the Yoga Vasishtha. I will take a shloka from the Gita to explain it. *Yasya naaham krito bhaavo* – a person who has no feeling of being the doer – is this the description of a living person or of a corpse? You tell me!

Yasya naaham krito bhaavo buddhiryasya na lipyate,

Hatvaapi sa imaan lokaana na hanti na nibadhyate.

(Gita 18. 17)

(A person who does not feel that he is the doer, whose buddhi is not tainted by worldly objects and actions, does not actually kill anyone even when his body kills their bodies; nor does he get bound by paapa.)

Look, if a person believes only in the shareer, and he gets the faith that there is an Atma within and beyond the shareer, which becomes a bhoota after the shareer dies, it will reduce his *de`haabhimaana* (identification with the body). The belief that he will get *pitriyoni* – be born in the realm of ancestors – also reduces dehabhiman. The teaching that those who do a lot of punya get *de`vayoni* – are born as a Devta in Swarga – has the same effect. It is a matter of giving the treatment to suit the disease. The purpose is to free your monovritti from whatever it is tied to. Whichever adhyarop you are bound by – whether it is bhoota, ancestor, Devta, Rishi, or some other realm – has to be freed by an apavad. '*Adhyaaropaapavaadaabhyaam nishprapancham prapanchayate*'. This is the trick of adhyarop-apavad. I will tell you about an incident of what a doctor told me.

Once, Dadaji – he is sitting here! – was convinced that his liver was enlarged and that it was not functioning properly. A number of senior doctors and experienced Vaidyas treated him, but his condition did not improve. He maintained a rigid diet for years. The J.K. family had gone to Paris. They brought him medicine for liver function from there, but even that did not work.

There was a Dr. Mathur who was the Assistant Surgeon at the Government hospital at Mathura. He used to come to Vrindavan to listen to my Satsang. When he came to know about Dadaji's problem, he said, 'Please don't worry. I will make Dadaji perfectly fit.' He pressed Dadaji's stomach and examined him thoroughly. Then he started a course of injections. He came every three days and gave Dadaji an injection. He examined him and said he was satisfied with the progress. This went on for two months. After that he declared that Dadaji was fully cured. Dadaji also said that his liver had become normal.

A year or so later I had gone to Gorakhpur to edit the Bhagwat. I met Dr.Mathur there. I had not met him in-between, since he had been transferred to the Gorakhpur Government hospital. He was the senior surgeon there. He took me to his house for a meal one evening. Dadaji and some others were with me.

I told Dr.Mathur, 'My brother, you cured Dadaji completely! You have done a great *se`vaa* (service).' Dr. Mathur had always refused to take fees, providing the medicines as well. When I thanked him he smiled and said, 'Swamiji, there was nothing wrong with Dadaji's liver. He had developed a phobia that his liver was bad. The injections I gave were nothing except distilled water. I gave no other medicine. Had I told him at that time, that there was nothing wrong, he would not have believed

me. He had been treated by so many prominent experts that he would have thought, ‘this Dr.Mathur doesn’t know anything.’ So I pretended to believe what he said, and assured him that I would make him well. I did this to remove his phobia. If a patient once gets it into his head that he has a problem, the doctor has to make the effort to cure him of his mistaken belief.’ This is what Dr. Mathur told me.

The Mahatmas also make an effort to change your *samvid* (perception; understanding), isn’t it? Yes! You catch hold of something firmly. We have to agree with you first, and then gradually loosen the hold of your false conviction. This is the method a Mahatma uses to change the false perception of people.

All right; see – *karana-kaarya* (cause – effect) is seated firmly in your *drishti* (viewpoint; mindset). You think, ‘this will happen if I do this, and that will happen if I do that.’ A doctor removes the causes one by one, eliminating the possible causes through different tests like urine, stool, blood, X rays etc. Then he gives a diagnosis that convinces you. He explains that the tests show there is nothing wrong. He realizes that what is bothering you is a false conviction; there is no disease. He has to alter your conviction.

If a person is convinced that he has some problem, he will not agree if a doctor tells him straightaway that it is his imagination. It is useless to try to explain that it is merely his nervousness. He will say, ‘this doctor thinks I am mad.’ So, a wise doctor will first accept the *adhyas* of an illness that is merely imagined, and then do the *apavad* through the different tests that show that everything is normal. Then, he gives a diagnosis that convinces the patient that he is fit.

The same method is used by a Mahatma – to accept the adhyas in a chronological order, and then remove it systematically, one at a time. This is the process to dispel a wrong belief. Every mistake of the buddhi – every faulty understanding – has to be caught and removed. Yes! It first has to be confirmed and then it has to be negated. This is the method of adhyarop-apavad.

(Note for clarification: There are five imagined sheaths that cover the Atma within. The outer is the *annamaya kosha* – the sheath of anna, food, the gross physical form. Then there is the *praanamaya kosha* – the sheath of prana, the vital force that activates the body. Deeper than this is the *manomaya kosha* – the sheath of the mana that motivates the person. Then is the *vignaanamaya kosha* – the sheath of the buddhi that has the capacity to discern. The deepest, and closest to the Atma is the *aanandamaya kosha* – the sheath of anand.)

In the anandamaya kosha you are not the anandamaya kosha; you are the chaitanya. This is the first point. In the pranamaya kosha you are not the prana; you are the chaitanya. The chaitanya in the shareer is the chaitanya in the prana, and you are that chaitanya. You are not the manomaya kosha; you are the chaitanya that is in the annamaya, pranamaya, and manomaya koshas.

When a person sits in the annamaya kosha, he needs *dravya* – substance, matter, objects, etc. When he sits in the manomaya kosha he needs the shakti to fulfill his desires. This is called kama. When he sits in the vignanmaya kosha he sits in his buddhi. Yes! We gradually move to deeper levels. When he sits in sukha he sits in anand. Let go of all these *kalpanaa* (imagined things). Even though you are chaitanya

you become the bhokta and sit! Oh no – you are none of these; you are the sakshi!

Very well, you are a sakshi who can never be *khanda* (broken up; fragmented) – you are the *akhanda* (whole; eternal) sakshi. You cannot be broken up by place, time or matter. You are such a sakshi that has nothing else in it. This is actually the result of imposing someone else's work on yourself. It is necessary to be very alert about this; else you'll get nothing but enslavement. It is this that is called bandhan.

Bandhan means *gulaamee* (slavery), not being tied with a rope. What is bandhan? It is to become a slave to some object or person, or your own mana. It is a *gulaama* (slave) itself, and it wants to make you a slave. Give it a sharp rebuke! It is a doorman, and it wants to control the Chief of Police! Aha! Leave it.

There can be only one of two ways. One is to give it a scolding from the viewpoint of Dharma, and keep it under control. This is called *dhriti* – to hold on to Dharma. The other is to send the mana to the Master's house, to the Ishwara. 'My brother, I am unable to keep you under control. Go to the Ishwara.' This is the other method. It is the viewpoint of bhakti.

To rebuke and control the mana is the drishti of Dharma. It has the departments of Dharma and adharma. The other drishti is to send the mana to the great, who can keep it under control. The third drishti is to banish it. Send it out of your house. To send it out does not mean that there will be no mana at all; it means that you have no relationship with it. Isn't it? It means removing the attachment you have for your mana. It means to separate yourself from it, to make it *alaga* (separate).

Alaga is a Sanskrit word. *Alagana* is also used. That, which is not *lagna* (marriage), is *alagan*. When do a husband and wife get joined in *lagna*? When there is *lagana* (strong attachment), isn't it? *Alaga – na lagati* – we have no relationship with it, the way we have no relationship with the crowds that come to the fair, the way we have no relationship with the diamonds and gold in a jeweler's shop. The diamonds are there, but we have no connection with them. They belong to the jeweler. He can sell them, keep them in the shop, take them to his home, or throw them on the street. It has nothing to do with us. We will be troubled only if we believe them to be ours. What is *bandhan*? It is 'I' and 'mine'.

Yasya naaahm krito bhaavo buddhiryasya na llipyate`,

hatvaapi sa imaan lokaan..... (Gita 18. 17).

Kurvavatoakurvatoavaapi sa jeevanmukta uchyate`. (Yoga Vasishtha).

The Yoga Vasishitha also has descriptions from the Gita, you know! It has two chapters that describe the quintessence of what Shri Krishna explained to Arjuna in the eighteen chapters of the Gita. The Bhagwat has several statements that are given in the Gita.

'Gnaanavignaanatriptaatmaa' (Gita 6.8) means, a person whose antahkarana is completely contented because of Gnan and vighnan. This is the description of a person who is alive. *'Kootastho vijite`ndriyah'* (Gita 6.8) means a person who is established in a state that is free of vikar, whose indriyas are controlled.

Someone may say, 'he must be in a Samadhi.' No. *'Samaloshtaashmakaanachanah'* (Gita 14. 34) – clay, a stone and gold are all the same for him. He sees them all. That means, he is interacting in the world. This is the description of a living person. *'Vidyaa*

vinayasampanne` braahmano gavi hastini, shunichaiva shvapaake` cha panditaah samadarshinah.' (Gita 5. 18). The Gnani has equal respect for a learned Brahmin, a cow, an elephant, a dog, and a low-caste eater of dog meat. Is this a description of a living human being or a corpse? It is obviously the description of a living person.

Yasya naaham krito bhaavo – the feeling of not being the doer. Whenever somebody does some work, he gets the feeling, 'I have done this.' He connects the work to himself. This is equally true for letting go, for renouncing something. It is a very subtle point.

I had a friend who was a double M.A. Malviyaji was very fond of him. On one occasion I gave a discourse – this was before I became a Sanyasi – at the Benares University. I said something from the viewpoint of the Sanatana Dharma and our ancient Culture that was a little critical. I said, 'It was Malviyaji's sankalpa that was behind the creation of this University, that when ten thousand students would offer oblations to the Surya – after taking a bath in the Gangaji and applying chandan on their forehead – standing on the bank of Gangaji, it would safeguard and promote our ancient Dharma and Culture. However, the situation at present is such that it has become a paapa to keep a *chotee* (sacred tuft of hair longer than the rest of the hair on the head), bathe in the Gangaji and do the ritual of Sandhya Vandan, and offer oblations to the Surya.' This is what I said.

My friend got up and took the mike. 'I am a sample of this University. You can see for yourself that Malviyaji's sankalpa has been fulfilled.'

I kept quiet, but Hanuman Prasadji spoke up in support of what I had said. He handled the situation very tactfully. We used to do this at times, to resolve a tricky situation.

Once Punditji said something that refuted what Gandhiji had said. Gandhiji was sitting there. Devnayak Acharya also refuted something. Malviyaji took the mike in his hand saying, 'I want to say something.' He wanted to praise Gandhiji. This is how we had an understanding to uphold the truth without creating unpleasantness.

Now, one day my M.A. friend said, 'I tore up my M.A. Certificate and threw it into the Gangaji. Now I have no pride of being an M.A.'. We were friends of much the same age, staying together. Apart from this friend and myself, there was Pundit Laxmi Narayan Garde and Nanda Kumar Bajpeyee, Chancellor of Ujjain's Vikram University. Rajbali Pandey was there, who later became the Vice-Chancellor of Jabalpur University. Narayana! When this friend spoke of how he had torn and thrown his Certificate, I couldn't resist pulling his leg. I said, 'My brother, he somehow managed to pass the exam and get his certificate. What is so surprising about his deciding to tear it up and throw it away?'

My friend was furious when I said this. Gardeji smiled. He was the senior-most among us. He said, 'Where has he thrown away the Certificate? It is embedded in his heart! Had he truly thrown it away, why would he get angry at a joke about it? There is no occasion for anger here. *Yasya naaham krito bhaavo.*'

There is *ahankaara* (pride) about *grahana* (acquiring), as well as *tyaaga* (giving up). There is *ahankara* about *vikshe`pa* (agitation). People feel proud about the way they dance in this world, busy doing so many things. They feel proud about Samadhi. What is this *ahankara* about? *Vikshep* and *shanti* are states of the *antahkarana*.

The ahankara of accumulation is dominated by material wealth. The ahankara of karma is dominated by actions. The *abhimaana* (pride; vanity) of the mana is dominated either by generosity or by prema. The abhiman of the buddhi is dominated by vichar, and the abhiman of Samadhi is dominated by shanti. All these are *ahamkrita bhaava* – the feeling ‘I have done this.’

Unless and until the abhiman of *parichchinnataa* – being a separate entity – doesn’t go, you perceive your ‘I’ as being separate from the *drishya* (the seen world). *Parichchhinna* (separate) doesn’t mean separate from the drishya; you are a parichhinna drashta, aren’t you? When you are a parichhinna drashta the *atyantaabhaava* of *parichchinnataa* – the absolute lack of separateness – glimmers in you. Therefore, parichhinnata is mithya. The *aham-bhaava* – feeling of a separate ‘I’ – in the parichhinna is a play of agnan.

‘I have so much money’ is abhiman. ‘I have done all these things’ is abhiman. ‘I have so much bhoga’ is abhiman. ‘I have so many schemes’ is abhiman. People boast of the many schemes and projects they have in hand. Their Societies are never less than ‘World Society’ or ‘Universal Society’ for something! They want to keep the world in their pocket. They bring papers to show how they plan to improve the world. They boast of the extensive plans they have made. The scheme is in the person’s mana, and he becomes identified with it. ‘My thoughts are so lofty. I can sit quietly for so many hours.’ All this is abhiman.

A person who becomes free of all this abhiman is *buddhiryasya na lipyate`* (his buddhi is not tainted), he becomes a jeevanmukta Mahapurusha. Yes!

What does *lipyate`* (smeared; tainted) mean? When someone says, 'I will do this and this next.' The buddhi says, 'these are good things. These are the good things that have been done. The things that are being done are very good. I will do these good things in future.' This is the *le`pa* (smearing) of the buddhi.

If ahankara and the tainting of the buddhi are removed, you can do – or not do – whatever you want. *Kurvatoakurvatoavaapi* – you have equanimity for karma and absence of karma. It makes no difference whether you sit in peace or in vikshep. Both shanti and vikshep are states of the chitta.

Narayana! Narayana! Narayana! Narayana!

Among the characteristics of a jeevanmukta you will see that his viewpoint is extraordinarily vast. For example, if the abhiman of being a Brahmin is burnt, the different kinds – Saryupari, Kanyakubja, Sanadhya, Gauda, Dravid, etc – will not be a cause of dukha. A Brahmin has mamata for Brahmins.

If abhiman rises for Vedanta in all the Sampradayas that believe in the Vedas, the disputes between the different traditions like Shankar, Ramanuja, Nimbarka, etc, the Arya Samaj, Sanatan Dharmi etc will no longer be a factor, because they are all Vedic philosophies. If abhiman for being a Hindu awakens, it will encompass the Vedic traditions, Buddhists, Jains and others. If abhiman of *maanavataa* – belonging to the human race – arises, it will encompass people of all religions and Nations. An abhiman of being an Indian will remove the friction of the different States. If abhiman for the *brahmaanda* (universe) awakens, there will be no dvesha for anybody in our Brahmanda, even if there is some dvesha for other Brahmandas!

Please focus your attention on this point – how magnanimity of the *dristikona* (viewpoint) removes raaga-dvesha. I have just given you an example of the vastness of the viewpoints that are possible.

Now, see – from where does this vastness of viewpoint begin? Is it by being a Brahmin, a Vedic, or a Hindu? A Hindu can be Vedic or an a-vedic (one who does not accept the Vedas). Hindus are *aastika* (believers) and also *naastika* (atheists). The Buddhists and Jains are accepted as Hindus.

Does vastness begin by being one of the human race? A human being can belong to any religion. To be a human being is *jaati-saamaanya* – to be one of the group called human beings.

The vaster your viewpoint of being one of a group is the smaller will the *raaga-dvesha* of your *antahkarana* be.

This is not the point from which Vedanta begins. Vedanta does not begin from the State, Country, or Brahmanda. It does not begin from a Brahmin or a Hindu. Nor does it begin from the Vedic and the a-vedic.

I am telling you something that is a fact. I am the *mitti* (earth; clay), not of one Brahmanda, but of the millions of Brahmandas. I am the *rasa* (sweetness, based in water) in the millions of Brahmandas that exist. I am the *rasa*, the *jala* (water) in them. I am the *te`ja* (brightness; effulgence) in the millions of Brahmandas. I am the *vaayu* (air) in them. This is how the *drishti* of the Tattva begins.

The feeling people have, that this is *Hinduttva* (the characteristics of Hinduism), this is *maanavataa* (the characteristic of being human) etc – *manavta* is common to all the beings that have a human form – I am not that solid mass of earth; I am the Tattva.

What is a Tattva? Please focus your mind of the Tattva. The *satta* – existence – that does not have any superimposition of form is called a Tattva. That means, don't see the form. Don't see that this is a pot, this is a grape, this is a mango, etc. See the earth in them. Aha! This is ice cream, this is a red drink, this is a yellow drink; don't see all this. See the water that is in all of them.

Thus, the *taattvika drishti* – seeing things from the viewpoint of the Tattva is the *lakshana* of the Tattva. *Lakshan* means the characteristic

by which something can be recognized. The uncommon factor by which something is indicated, or pointed out, is called a lakshan. That, in which many shapes and appearances are created and destroyed, but the *dhaatu* (primary substance) remains the same, is called a Tattva.

The earth of which millions of universes are made – I am that earth! I am the water that heaves in millions of seas. I am the heat that is measured in the degrees of a thermometer, and I am also the heat that is beyond the scope of any thermometer. I am that Taijas Tattva! Aha! I am that air, which leaves a corpse and does not leave even a corpse; the air that does not leave the pralay of the Brahmanda. I am that space, I am that Prakriti. I am that Ishwara – I am that Brahman!

This is the summit of the vastness of viewpoint. It is called *niratishaya* (nothing beyond this) in Sanskrit. What does niratishay mean? Look, I am saying this openly, in front of everybody here. The drishti of a jeevanmukta is niratishay. To see this srishti with a jeevanmukta's drishti is to be niratishay. There is no abhiman of State, Country or Brahmanda in the drishti of a jeevanmukta, you know. He has no abhiman of Varna (social level), Ashram (stage of life), being a Hindu, being a human, etc. In fact, he does not even identify with the earth, water, fire, air and space. The vastness of his drishti is in knowing that he is one with the *akhanda vastu* – the Atma that is infinite, unbroken and eternal. This is not a drishtikona – it is not a viewpoint; it is a drishti – a vision, a way of seeing things.

The Brahmadrishti – the Tattvadrishhti – is not a drishtikona; it is a drishti.

Advaitam ke`chidichchhanti dvaitamichchhanti chaapare`,

Samam tattvam na vindanti dvaitaadvaitam vivarjitah.

(Some seek non-duality, others, duality. They do not know the Truth which is the same at all times and everywhere, devoid of both duality and non-duality.)

Some people are *advaitavaadee* – believers of the principle of non-duality, and some are *dvaitavaadee* – believers of the principle of duality, but the Tattva in the Dvaitavadi and the Tattva in the Advaitavadi is one. This is the vision of a jeevanmukta. A *vaadee* (believer of a particular principle) is a vadi, whether an Advaitavadi or a Dvaitavadi. Vadi is an illness, isn't it? When the humor of vadi (wind) in the body increases disproportionately, the body becomes diseased. There is no drishti as vast as the drishti of a jeevanmukta.

What is Narak for a jeevanmukta? I will give you an example. People will say, 'Swamiji gave a Satsang on Narak!' Just as there are places in your body for the evacuation of excreta and urine, and you have no hesitation in calling them your organs, there is a place called Narak in the drishti of a jeevanmukta. Just as a *de`haabhimaanee* (one who identifies with his body) does not hesitate to say 'my rectum', it is the vastness of one who has Brahmadrishhti to consider Narak a part of himself.

Examine which occasions make you feel happy and what makes you feel depressed.

Come, we will talk about the *kshe`tra* (field) of an individual jeevan. You are in the *vishaalataa* (vast expanse) of drishti, aren't you? There are representatives of different groups, like *sarvaharaa* (the common working people), Capitalists, Dvaitas, Vishisht-Advaitas, followers of the

Dharmas of Mahavir, Buddha, Mohammed and others. They have been selected from different regions. The President of India is selected from the whole of India. The Ishwara is chosen from millions of Brahmandas. The Parabrahma Paramatma is not chosen. He is *svatah-siddha* (self-established), *sarvaadhishtana* (the substratum of everything), and *sarvaavabhasaka* (the illuminator of all).

About individual jeevan – take jeevanmukti. This is not about the Tattva; it is about individual life. What is the extent of the magnanimity of the understanding that is behind your drishtikona? Apply your mind to this.

The first point is that there is a category of useless people, idle people, who do not work. They are *moodha* (stupid), you know. They have a feeling of pride in giving sukha to their shareer. I will tell you something for which I hope you will pardon me – I would find no place to sit among well-to-do people if I did not wear clean clothes. Is this not an abhiman of clothes? This is called adhyas.

‘I become beautiful by wearing beautiful clothes’ – this is to superimpose the beauty of clothes on our own beauty. Ladies think that applying lipstick, cream and powder makes them beautiful. These are plastered over their natural beauty. To think that they will not look beautiful without make-up is the adhyas of external objects.

Adhyas is to attach something that you are not, to yourself, and make yourself special by its special quality. To be great with wealth, with good clothes, etc. Now, think of this – a Sanyasi, wearing only a loincloth, lying on the bare earth, shows an ideal to the world. Seeing him reduces the vasana in the chitta of people.

I had read a joke. Imagine you have a hundred rupees in your pocket, and you buy a sari for your wife for fifty rupees. How much money will you have in your pocket?

You will say, 'Fifty.'

No. there will be no money left in your pocket.

How is that?

You think that you will still have fifty rupees after you have bought a sari for fifty rupees. This is your lack of understanding. After spending fifty rupees on a sari, you will spend fifty rupees for a matching blouse and petticoat, matching bangles and slippers, and perhaps a *bindi* (a dot worn on the forehead by married ladies)! You may even have to buy a matching lipstick!

Ladies wear white lipstick when they wear a white sari, isn't it? It looks as though they have got some disease. Forgive me for speaking frankly. Consider it a Grace that they don't wear black lipstick when they wear a black sari! What is all this? All this matching is an endeavor to bring beauty into yourself. Those who try to bring some special quality into themselves through these petty things identify with the *upaadhi* (a superimposition connected to something, an attribute). This is called *taadaatmya* (identification) with the upadhi.

A gentleman came to meet me yesterday. He said, 'These Vedantis keep saying "upadhi-upadhi" all the time. What is upadhi?'

I told him, 'I am lying on a bed. My head is on the same level as my body. When I put a pillow under my head, it becomes higher than the body. A pillow is called an *upaadhaana* in Sanskrit. The additional

height of my head is because of the upadhan – the pillow. From upadhan comes the word upadhi.'

I also told him, 'Look, you are generous by nature. You consider ten thousand rupees to be nothing; you spend it without a second thought. Yet one day you were miserly for two rupees. I know this. Why did you become so stingy that day? Your wife is very miserly. When she looked sharply at you, you became miserly for two rupees. Your nature is generous, but the nature of your upadhi – your wife – is miserly, isn't it? The dharma (intrinsic nature) of your upadhi is to be stingy. You accepted the dharma of your upadhi. You superimposed her nature of miserliness on yourself. This is called upadhi.

That, which is separate from us, but puts its *guna-dharma* (natural attribute; intrinsic nature) into us, is called upadhi. *Upa* means, to be close to, and *aadhi* means, to deposit. This is not a disease of our body; it is like an allergy. There was no pimple on your body. You touched something you are allergic to, and the pimple came up. It is an infection that has come from outside.'

Now, I want to present to you that a jeevanmukta does not accept any guna-dharma that comes from outside. He does not merge with it. *Yasya naaaham krito bhaavo*.

This is a very great *adhyasa* (false attribute), that we think our worth to be increased or decreased by other things. People think that they are great if they have this and this, and small if they don't. This is an adhyas. *Atasminstad buddhi* – to believe something that comes and goes away, to be your 'I' and 'mine'. People have abhiman about not doing any work. A lazy man feels proud of being idle. He is *moodha* (stupid). A cruel man feels proud of his acts of violence. 'I have killed

five people – what do you think? I will not spare you!’ People are proud even of their *himsaa* (violence), you know.

A *pratihimsaka* (one who returns violence with violence) says, ‘I also hit him with a staff, but he hit me first.’ He accepts that it was an offence to hit, but modifies its seriousness by pleading it was in self-defense.

The first man says, ‘I have cracked open twenty five heads!’ The second man says, ‘My brother, I had no intention of hitting him, but I did so when he hit me. He reduces the extent of his guilt. There is a third man who is established in *ahimsaa* (non-violence). He will not retaliate even if someone hits him with a staff. Then, there is a fourth man who sees himsa and ahimsa with equal indifference.

Ahimsa is the condition of a sadhak. Pratihimsa – violence in retaliation – is the state of an ethical man. Law-abiding people file a case in the Court, saying that they were attacked, and had to hit in self-defense. This is the method of a righteous man.

All right; what is sadhan? Sadhan is to endure. Ahimsa is sadhan. *Samataa* (equanimity) is *siddhi* (to achieve something). It lives in *saakshिता* (the quality of being a sakshi).

Sakshita in the swarup, samata in the chitta, *asangataa* (to be unattached) in vyavhar, and *adviteeyataa* (to be non-dual) in the Brahman.

There is no ‘other’ in the Brahman. Who else exists, with whom you can be asanga? Who is there, who is *vishama* (unequal), for whom we can have an attitude of samata? When there are many who are unequal, it becomes necessary to have equanimity. Where there is some other,

who is inimical, it is necessary to become asanga. When there is a *drishya* (something perceived) you have to be the sakshi of the drishya.

When there is no drishya, what is the sakshi? When there is no vishamata, what is the need for samata? When there is no object for *sanga* (to be connected to), why would asangata exist? Our swarup is advitiya. This is the Brahmadrishhti (the viewpoint of a person who knows the Brahman).

Yasya naaaham krito bhaavo – what does this mean?

That, which is perceived as ‘this’, which is separate from ‘I’, is called the ‘*idam*’. The one who sees the idam is the ‘Aham’ (‘I’). To merge the Aham into the idam means to merge your ‘I’ into ‘this’, into any object that is not the Atma. This is called *ahamkriti*.

Ahamkriti yasyaasti iti ahamkritah. When that, which is seen clearly as the idam – separate from the Aham – is accepted as ‘I’, it is ahamkriti. It is a stream that keeps changing, whether it is false or real, whether it is a *vivarta* (variable) or *parinaam* (the end result). You can call it *parivartana* (a change, an alteration), or a vivarta, isn’t it? Parivartan means to change into something different. The *bhaana* (awareness; being conscious of something) is called vivarta. *Vipareeta bhaasanaa* – to appear as something it is not. *Vi* means *vipareeta* (the opposite), and *vartana* means you. The changing objects of this world that are seen as you.

When a person considers any of these changing objects to be his ‘I’, it is ahamkriti. To consider as ‘I’ and ‘mine’, that which will go, the things that come and go, is something that keeps changing. It is *parinaamee* (something that becomes something else at the end). It is a vivarta. It is

not seen in the adhishtana of its own *abhaava* (absence; non existence). It is seen in the *bhaasaka* (the source of illumination), who is never *bhaasya* (that, which is illuminated by another). It is mithya, because it is seen in the absence of the substratum.

To believe that there is anand in vishays is adhyas. To believe that the things that are seen in the form of the idam, is to be the 'I' who is the knower of them, and is Gnan-swarup, is adhyas. In the things that are seen, their being seen is *asat* (that, which can be negated). The forms are *asat*. To perceive 'I' in them means to believe them to be Sat. The drishya is mithya. For the drishya to appear to be the 'I' is the appearance of agnan. When you are witness to the continuous, uninterrupted process of existence, and when your being gets established with steadfast devotion in the counter entity of the Absolute Satya, then the drishya is understood as mithya.

The vishays – the objects of the senses – are inert substance. To believe them to be the givers of anand is to insult our anand-swarup. That, which is aparichhinna is the sakshi of all the separateness. It is the substratum on which the abhava of all separateness is seen. The drashta in whom the drishya is seen, the drishya is not in that drashta at all. The drashta is one who has the abhava of the drishya. The drishya does not exist in the adhishtana in which it is seen. In spite of this, people consider the idam to be the Aham! Aha! This is called ahankara, you know!

A person in whose heart the subtle pride of separateness does not arise even when he accumulates objects, dresses up elaborately, indulges in bhoga, does karmas but also feels he is not the karta, who has ahimsa and shakti and siddhi (achievement) – this is one point. *Yasya naaaham*

krito bhaavo – his buddhi does not get *le`pa* (smeared, tainted). Lepa is something you all understand! When some external substance is smeared on your body and you wish to retain it, it becomes a lepa.

I will tell you something from my childhood. At our place, small children were dressed in red and yellow clothes. We lived in a rural area, and I was a little boy. When a red shirt was put on me, I wore it with pleasure, but when my mother wanted to take it off, I would protest vigorously. I now see my childhood in modern youngsters! They wear multicolored clothes. In the olden days, if someone wore a shirt of two colors, people would assume that he had not been able to buy sufficient cloth, so he is wearing a shirt made of cut-pieces.

One day Shyamjibhai Parikh brought a sample of velvet to show me. He exports velvet. This bolt of velvet had pieces of different colors stitched together, half a yard of each color. ‘We dye the velvet in different colors, cut them, and stitch them in this way,’ he explained. ‘There is a great demand for this.’ This reminded me of my childhood – how I loved to wear a red shirt and a yellow stole on my shoulder! This is childhood, you know. *Buddhiryasya na lipyate`*. A mature person’s buddhi does not get tainted by attractive objects.

Similarly, when we want to retain the things that have come from outside, we get stuck to them. Lepa means to get stuck, to be smeared with glue. It is as though a layer of glue was smeared between the object and ‘I’. This is called lepa in Sanskrit.

Earlier, people had dukha for not getting Swarga. That dukha is waning now. Earlier people had fear of going to Narak. Now that dukha has reduced with the changing times. One gentleman told me, ‘my daughter’s marriage is difficult to arrange because she goes to the

kathaa (spiritual discourses).’ I was surprised to hear this. I asked him to explain. He told me, ‘Maharaj, the family I want my daughter to get married into say that my daughter has the sanskara of Satsang. She will not fit into their society. The boy has said, “The girl I marry will have to take drinks with my friends and associates. She will have to eat non-vegetarian food. She will have to dance with other men in our group. A girl whose sanskaras have been spoilt by Satsang won’t be willing to do all this.” This is the problem.’

This is what the gentleman told me. All of you think that you are doing a very good thing by coming for Satsang, and here is someone who thinks that Satsang spoils the sanskaras! This is called buddhi-lepa. To not focus on the beauty of the Atma, and believe that external objects give you importance, is the tainting of the buddhi.

People get happiness from outside. They get sorrow from outside. They get despair from outside. They attach these ruffians – who come from outside – to themselves. The joy-despair-sorrow etc are the tainting of the buddhi. *Buddhiryasya na lipyate*. When longing manifests in the buddhi, when we long for something, when we get moha that what we have should always remain with us, when we are afraid of losing something that is dear to us, it is called buddhi-lepa.

This object has got stuck to your buddhi, or else your buddhi has got stuck to it. Buddhi-lepa means, to have the pride of being the karta and the bhokta.

Now see, the third lepa. After doing something, the abhiman arises, ‘I have built this University’, or ‘I got this hospital made’. Even if they are given away, there is the abhiman, ‘I made it and then I gave it away’.

There was a Sadhu who lived at Swargashrama. A young person gets so many kinds of thoughts, isn't it? Since a very early age I used to go for Satsang. In those days I wore white clothes. I would eat whatever I got, and sleep wherever I could. I slept outside the Mandir, on the surrounding platform. The Mandir is near the steps that go to Swargashrama. Who would give me a room?

Once I went to the Punjab Sindha Kshetra at Rishikesh. The clerk asked me whether I was alone or accompanied by one or two others. I told him I was alone. He said, 'The rule is that no room should be given to a single occupant.' I shouted loudly, 'Shri Krishna!' This outburst emerged involuntarily from my heart when I was told that I could not get a room because I was alone. Hearing my cry, the peon came into the office room. 'There is a lot of prema in your voice,' he said. 'The feeling with which you called out to Shri Krishna is not possible unless there is intense bhakti. Come, I will give you a room.' Yes, Maharaj, by taking Shri Krishna's name just once, I was given a room to stay in. Taking Bhagwan's name gives great protection. People don't realize this.

Once I was going in a bullock cart to the station. I was escorting my sister to her in-law's place. She had some jewelry with her. After it turned dark, we found ourselves surrounded by a group of dacoits. I was very young at that time. I told the dacoits that I was the grandson of this Punditji, taking my grandfather's name, and also that I was a relative of this person in the next village. 'Please don't rob us,' I said. Hearing this, the leader of the dacoits said, '*Paalaagee* (I touch your feet), Punditji. Come, we will reach you to the station. You are the grandson of our Babaji, aren't you? We did not recognize you. Don't worry. We will be with you till you reach the station safely.' Look, the

name of my grandfather protected us. It was his name that worked. People should know that there is great protection in Bhagwan's name. The greatest crisis is resolved or removed by the name of Bhagwan.

Yes, I was telling you about how people get abhiman of even tyaga. I had gone to Swargashram to get the darshan and Satsang of Sadhus. I was very young. People told me about a very learned Mahatma who lived there. I went to get his darshan. He had a very long beard. He wore saffron garments. I had a long discussion with him. He told me that he had seven lakh rupees. He gave them up and came to Swargashrama. He told me I should not think him to be just another beggarly Sadhu. Now, see – he had given up seven lakh rupees, but the abhiman of this tyaga was attached to him. The abhiman of tyaga is not given up easily, you know. This is called buddhi-lepa.

There is also the abhiman of holding on to something. A man was to be made an Ambassador. He was called for an interview. 'You will be appointed our Ambassador to Brazil or some other country. Tell me what special qualities you have for being selected for this post.' The man gave a list of his qualifications and accomplishments. Then he added, 'My wife is very beautiful.' An Ambassador should have a beautiful wife, isn't it? See how the man added this point to the other points in his favor. This is buddhi-lepa.

So, you see, there is abhiman for having something, and abhiman for giving up something. If there is the abhiman of being something, there is also the abhiman of letting go of it. If there is the abhiman of doing something, there is also the abhiman of not doing.

A jeevanmukta, however, is one in whom there is no abhiman of any of these, or of anything else. He has no abhiman of *aakriti* (form), or any

drishya, any *vishaya-bhoga* (indulging in objects of the senses), or of *parichchhinnataa* (separateness). A jeevanmukta is completely free of abhiman. *Kurvatoakurvatoapi*. To be free of abhiman is the extraordinary lakshan of a jeevanmukta. It is not possible to give up abhiman without being a jeevanmukta.

People even have abhiman of *dainyataa* – of being humble, you know! You would not have observed this. There was a gentleman in Vrindavan who came every day for my Satsang. He always sat at the doorway, where people took off their shoes before coming into the hall. I told him some five or ten times to sit inside on the carpet. He would say, ‘No, Maharaj, I will sit where people leave their slippers. I am not fit to sit beside these people.’ People like him take pride in being humble. One day I came to know that the man boasted to his family, ‘All these people have abhiman. They sit on the carpet or on chairs inside the hall. See how much humility I have; I sit where people take off their slippers.’ Aha! This is the abhiman of humility.

It is a kind of abhiman when someone says, ‘I do not have abhiman’. This Aham-bhava comes up in some way or another. A jeevanmukta is free of abhiman. Unless and until you develop a magnanimous viewpoint you won’t be able to get rid of abhiman. You will go on pushing it away, and it will keep emerging from within, because its *beeja* (seed) is agnan, and agnan is still in you. As long as the seed is there, it will sprout. When the beej of agnan is destroyed, abhiman will also be destroyed. And, to be free of abhiman is jeevanmukti.

Jeevanmukti is not *mano-naasha* – it is not destroying the mana. Nor is it *vaasanaa-kshaya* – the weakening of vasanas. It is not in shanti alone; it is present in shanti as well as in vikshep. It is there while working and

it is there in Samadhi. The feeling of things being Satya, of being connected to them, and being attached to them – including this body and antahkarana – is a thing of the past for a jeevanmukta.

I will tell you one more lakshan of a jeevanmukta. Narayana! You would have read about this, but I don't know if you have heard anyone speak of it. I have no hesitation in saying what is true. Fifty percent of those who have regard for Vedanta don't know the meaning of the word *shravana*. You must not feel upset about this. In Vedanta, the word shravan does not mean to hear with your ears. Nor does it mean to listen to a book being read out. It is a technical word of Vedanta. It means *nishchaya* – a decision.

Which decision? What decision? Shravan is to reach the decision that the primary purport of all the Upanishads is that the Brahman and the Atma are one. The decision of this oneness is called shravan in Vedanta.

Nishchay is a buddhi-dharma – it is the intrinsic nature of the buddhi to decide. *'Ve`daantanaam ashe`shaanaam aadyamadhyaavasaanatah brahmaatmanyavataatparyam iti dheeshravanam bhave`t.'*

Someone said, 'I have done shravan of Vedanta. I have heard "Shivoham" a thousand times. I have heard "Tattvamasī" a thousand times, but I have not got Gnan.'

This is not what is called shravan, my brother. Shravan is the intrinsic nature of the intellect, and it is definite. Shravan is *vidyaa* – it is knowledge, it is science. It is neither a book nor a shloka. Vidya is in the vritti whereas a book is made of paper. A shloka has words. The sound of the words going into the ears is not called shravan in Vedanta. Shravan is the firm conclusion reached by the buddhi, that the Brahman

and the Atma are one. People talk about Vedanta, but fifty per cent of them don't know what is meant by shravan in Vedanta. I am not criticizing anybody; I am merely stating a fact.

All right, now see – all of you would be reading the Gita. There would be many among you who would have read it hundreds of times. Many would be doing *manana* (reflecting on the meaning) and *chintana* (giving deep thought) to it. Have you ever given your mind to this shloka?

Yasmaanodvijate`loko lokannodvijate`cha yah

(Gita 12. 15)

(A person who does not cause agitation – *udve`ga* – in anyone, and is not agitated by anyone.)

Harshaamarshabhayaanmuktah sa jeevanmukta uchyate`.

The first is from the Gita and the second is almost the same as in the Gita, though it is from the Yoga Vasishtha. It is quoted in the Jeevanmukti Vivek.

Have you ever seen this – he, who does not cause agitation to any being, and is not agitated by anybody? One day, a man came to Shri Udiya Babaji Maharaj and said, 'this dacoit' – he named a dreaded dacoit who was wanted by the police – 'from the ravines of Chambal has come here. He wants to meet you, but he wants nobody else to be present.'

Baba's bhaktas said, 'Maharaj, he is a very dangerous man. It is not safe to meet him unprotected.' Maharaj smiled. '*Be`koof* (this word means

stupid. Baba used it with great affection), let him come.’ This is how he dismissed the fears of his bhaktas.

The dacoit came. He was carrying a gun. He put the gun aside and prostrated full length at Baba’s feet. Then he got up and picked up his gun again. He said, ‘Maharaj, for the first time in ten years I have kept my gun away from me like this. Yes, Maharaj, I have kept my gun in my hand even when I slept at night, ever since I became a dacoit.’

Did Udiya Babaji Maharaj feel any udvega when he saw the dacoit? Not in the least! Baba embraced him. He said, ‘My brother, only the outer garments are different. From within we are all one. It is our Atma.’

‘*Lokaannodvijate`cha yah (Gita 12. 15)* – he is not agitated by any. This is something that is easy to understand, but you have not applied your mind to one thing: *Yasmanno dvijate`loko (Gita 12. 15)* – one who does not cause agitation to any being.

How is it possible to be like that? Is it possible that there is someone in this entire world who is never the cause of agitation for anybody? The meaning of this is that there is such a person. That means, he is not a *virodhi* (one who opposes; an adversary) of anyone. Neither of Swarga nor of Narak! His jeevan is absolutely free of all opposition, all conflict. Doesn’t this point have to be accepted? Even if somebody mistakenly believes that he is against him, the jeevanmukta will neither feel animosity nor show any opposition. *Yasmaat no dvijate`loko*.

One Mahatma explained it thus – you know that there are many dangerous creatures in the sea, and that the sea is very deep. Neither do these innumerable creatures feel afraid of being drowned in the sea, nor does the sea feel afraid of being eaten by any of them. Isn’t it so? Now, put yourself in the place of the sea. Look at things. These Brahmandas that float in space are not even as big – comparatively – as the waves in the sea! The waves in the sea are very big, but the millions of Brahmandas are not even like a drop in the infinite. *Yasya samantato*

anantaani brahmaandaani prajvalanti. Yasya romakoope`shu anantaani brahmaandaani samujjvalanti. This description is given in the Maha Narayana Upanishad. Just as sparks come out of fire, Brahmandas emerge from every follicle of the body of Vishnu Bhagwan. This is Vishnu Bhagwan. Millions of Brahmandas arise like bubbles in the Ishwara. It is the body of Maha Narayana.

An astrologer had explained this to me once. He told me that there is a *pinda* (lump) of the Surya. This prithivi revolves round the Surya – it does a *parikramaa* (circumbulation) of the sun. The sun does a parikrama of the planet called Dhruv. Dhruv does the parikrama of Maha Dhruv. Maha Dhruv is the Brahmapinda. Just as the sun is a planet, there is a Brahmagraha (graha means a planet) in space. This Brahmagraha is called Brahmaloaka. The planet Maha Dhruv revolves round the Brahmagraha. The Vishnugraha is larger than the Brahmagraha. It does the parikrama of the Shivagraha. Do you know why? It is because when the pralay of everything occurs, the Shivagraha remains intact.

What is the state of these pindas, in the form of grahas? The astrologer had made diagrams to explain this to me. I told him, ‘My brother, your *akala* (intelligence) is very good. You are greatly skilled in doing adhyarop.’

Look; you are the akash in which millions of stars and planets revolve, but you are not a *jada* (insensate) akash. You are not a shoonya akash. You are not the chitta-akash. Then, who are you? You are the chit-akash! Yes! Keep this in mind. You are not insensate space, nor are you space that is a vacuum. You are not space that is filled with thoughts. You are the space that is pure consciousness. The instant you become one with the *chidaakaasha* (Chit-akash) everything is in you, and you are in all. You in all, and all in you! Neither do you give *udve`ga* (agitation) to any, nor do you get udvega from any. Srishti-sthiti-pralay happens. Yes! *Hridayam yasya sheetalam* (the heart is always cool).

It is that people have their own Parties, their own Funds, their own *virodha-nirodha* (opposing-blocking). Aha! There is virodh in Dharma. Virodh for what? Virodh for adharma. In upasana there is *anurodha* (entreaty). Anurodh to whom? Anurodh to our Ishtadev – to the one we adore. In Yoga there is nirodh. Nirodh of what? Nirodh of the vrittis. In Gnan there is no virodh-anurodh-nirodh.

Yes, in life there is virodh of an enemy. There is anurodh to a friend. A husband and wife cajole one another, don't they? They entreat one another. This is upasana. Nirodh is within ourselves. We restrain our mind and senses. Gnan is something that has no opposition for even an enemy, no anurodh to even a friend, and no nirodh of vrittis. The state that is free of adharma-virodh, Ishta-anurodh, and vritti-nirodh is the state of a jeevanmukta.

In the vision of a jeevanmukta nothing exists except his own Atma. Tell me now; will anyone get udvega by this? Nobody gets udvega from their own Atma.

Harshaamarshabhayodve`gaih mukto yah sa cha me` priyah (Gita 12. 15). Harshaamarshabhayaanmuktah sa jeevanmukta uchyate`. A jeevanmukta feels no worldly elation. When a social worker is garlanded and praised on a public platform, he swells with joy. *Harsha* (happiness; joy) means to swell up. It is called *romaharsha*. Haven't you read this word in the Gita – '*romaharsha jaayate`* (1. 28) – the hair of my body stands up. I am getting horripilation.' What does the word *harsha* mean here? It means, hair-raising, isn't it? Did Arjuna swell with joy?

All right; people are filled with envy when they see someone becoming very successful. 'You are nothing! How dare you reach my level?' If someone goes ahead in a successful career, people fear that they will be left behind. A jeevanmukta feels neither elated at his progress nor

envy at another's progress. He has no fear of his position being threatened or lowered.

A jeevanmukta is not advanced by anyone, nor does anyone come forward to compete with him. Elation, envy, fear, etc arise only if there is any other. In the eyes of a jeevanmukta all are his own Self. There is no place for udvega in this *sarva-aatmabhaava* – the feeling that everybody's Atma is my Atma.

This sarvatma-bhava is experienced when there is oneness with the Ishwara. When a person gets the feeling of being one with the Brahman he gets the bodha of being *sarva* (all).

One is the sarvatma-bhava, and one is the *sarvatma-bodha*. When a person gets *brahmaatmaikya bodha* - when he realizes that the Brahman and the Atma are one – he gets the understanding that his Atma is the Brahman. One is the sarvatmabhava, and one is the sarvatma bodha. For this bhava to be established in the heart – that the Atma in all is one – is sarvatma bhava.

I know Mahatmas in whose heart sarvatma bhava is established. I know Mahatmas in whose heart sarvatma bodha is established. When sarvatma bodha is established, a person gets jeevanmukti. When sarvatma bhava is established it is bhakti! Yes!

Narayana! Narayana! Narayana! Narayana!

In describing a jeevanmukta it is said that he is one who is not a cause of anybody's udvega, nor the object of anybody's udvega. *Yasmaanodvijate` loko lokaannodvijate` cha yah (Gita 12. 15)*. A jeevanmukta neither gets nor causes udvega. This is a double quality. It is easy to understand that a jeevanmukta does not get udvega because of others, but it is difficult to understand that he does not cause udvega to anybody.

Look, if a Digambar (a person of the Digambar Sect who does not wear clothes) were to walk on the road in Mumbai, he would be abused, beaten, and handed over to the police. It is possible that the police will put him in jail. So, tell me, what does it mean when it is said that nobody is agitated by a jeevanmukta?

Yesterday I had told you that the *drishti* – the vision – of a jeevanmukta is the Brahmadrishti. He does not have a *drishtikona* (viewpoint). A drishtikona is incomplete. A photo taken from one angle does not show the complete object. A jeevanmukta has taken a complete picture of the whole world. Brahman gives a complete picture of the entire prapanch. Brahman illuminates the entire Universe. It is the only Gnan that has the capacity to reveal all of Creation. Yes! A part of the world is illuminated, but the rest is nothing more than a drishtikona. The Brahmadrishti is drishti; not a drishtikona!

There is no difference between the drashta and the drishya (the seer and the seen) in the Brahman. That is all. If you want to point out the difference between a jeevanmukta and the Brahman, then, Brahmadrishti is jeevanmukti! The Brahman has no differences of drashta-drishti-drishya (seer, seeing, seen). The meaning of this is that jeevanmukti is the name of the Brahman in interaction, and the Brahman is the *paramaarth*a (supreme) swarup of the jeevanmukta.

All right; Narayana! Now I will explain ‘*harshaamarshabhayaanmuktah sa jeevanmukta uchyate*’. A person feels great *harsha* – elation, happiness – when he receives public acclaim, or wealth, or a new relationship. *Amarsha* means to find something intolerable. It means not being able to endure something. People say, ‘I can’t bear it!’ Fear comes from worrying about the future, or to be afraid of somebody. People fear death, you know, but death can never be experienced.

Yesterday I told a man, ‘I will not know that you have a headache unless you tell me about it. Very well, if I have never had a headache – or, I have no knowledge about a headache – I will not be able to understand properly.’ A headache is not something that can be seen or perceived through any of the senses. We can only make an assumption about it.

How do we do this? When someone tells us that they have a headache, we assume it will be just like the headaches we have. A headache is not *pratyaksha* – it is not something that can be perceived through our indriyas. Pain is *aparoksha* – it is experienced directly by the individual. When someone else has pain we infer that it would be like the pain we have experienced in the past.

Let us go back to the topic of Yogis being able to know what is in the chitta of another. Look; don’t make me expose the tricks behind this. I can do the *khandana* (refute; contradict) of even Patanjali, you know. I am a Vedanti. I cannot show deference to any when it comes to the principle of Vedanta. If someone puts a book in front of me and says, ‘Look, this is written in the Yoga Darshan,’ do you think I will be intimidated? Aha! I know that the Darshan in which I am established – the experience in which I am established – is all-encompassing. Yoga is nothing more than the thinking and the vrittis of individuals, and it concludes in the shanti of the vrittis. Yoga is a personal state of an individual. Advaita is a fundamental Tattva.

Take it like this – a *vishayee* (one who indulges in worldly pleasures) is a *ghata* (a pot) that is filled with wine. A Yogi is a *ghata* that is filled with milk. A Tattvagnani is the entire prithivi! This is the difference in them.

If a Yogi is a *nirmala* (unsullied; pure) *ghataakaasha* (the space inside the *ghata*), a *vishayee purusha* is a *ghataakaasha* (space inside the pot) filled with particles of dust and dirt. However, he is also a *ghataakash*. Both are *ghataakash*. They are not one with the *mahaakaasha* – the whole of space. They don't even have the *bodha* of their oneness. Narayana! When the topic of Yoga came up, I said, 'My brother, talk on Yoga to those who have not read the Yoga Darshan. It has a number of tricks, isn't it?' The trick of reading the mind of another is given in the Yoga Darshan.

Once I asked a Yogi, 'Do you know what is in my *mana*?' He replied, 'Yes, I can obtain this knowledge.' He did not say, 'Yes, I know.' He said that it was possible for him to find out.

I asked him how he would do this. He showed me the *sootra* (formula) in the Yoga Darshan, and elaborated on it. The sutra is: *Pratyayasya samyamaat parachittagnanam*. A Yogi can know what is in the *chitta* of another person by restraining his own beliefs. *Pratyaya* means *vritti*. *Vrittis* arise in the *hridaya*. A Yogi does *dhaaranaa* (holding in the mind), then *dhyana* (meditating), and then goes into *Samadhi*. The *sankalpa-vikalpa* (resolutions-alternatives) arise in the *mana*. *Trayame`katra samyamaat parachittagnanam*. By observing his own *chitta-vritti* fully he gets *gnan* about the other person's *chitta-vritti*. For example, we feel like picking up something we like. Similarly, other also like picking up what they like.

All right, I will tell you about another principle. This is another principle of Yoga that has even greater gravity.

What is that?

Vrittis are personal. The *chitta-sattva* (the existence of the chitta) of this entire srishti is one. The beej of all the vrittis is present in this. After doing dharana and dhyana the Yogi has to block his own vrittis, and settle his mind firmly on the ground of his chitta to obtain the knowledge about something. He has to become established in the *nirodha-bhoomi* (the ground of blocked thoughts). Then he takes a dip into the consciousness – into the chitta-sattva – and gets a darshan of what he wants to know.

What I want to explain is that we imagine things about other people. What we imagine is based on the sample of our own mana. Do you know what mischief I did when I was a child? I will tell you about it. In the general parlance of the Marwaris the word *badmaasha* (a rascal) is used very lightly. At our village if anyone was called a badmash, he would hit the man with his stick! The Marwaris, however, use the word as a term of affection for their children.

Yes! I was telling you about the *badmaashee* (mischief) I did at school, to escape from class sometimes. I would tell the teacher, ‘Masterji, my stomach is paining.’ I could also have said I had a headache, because there is no instrument for measuring pain. It is not that a headache always increases blood pressure either. I would lie to Masterji and go to eat guavas at an orchard of guava trees. Narayana! Pain cannot be proved or disproved. It has to be accepted on faith. We can only imagine what is in the mind of another based on what is in our own mind. If someone smiles we believe he has genuine goodwill, but is that always true? Is the smile always a genuine sign of what is in his heart?

I was once guilty of a grave offence. There was an elderly gentleman who was very learned. I was a mere youngster beside him. He used to crack jokes and narrate humorous snippets. I did not approve of this frivolous habit of his. In those days I considered myself to be a sadhak. I did not say anything to him, but I spoke of it to another Sadhu.

The Mahatma told me, ‘My good man, you don’t understand. This man has six daughters. Five of them are widows. They have all come back to live at his house. He had two sons. One died and the other became a gangster. There is no money. He gets two hundred rupees monthly with which he has to manage all his household expenses. You have no idea of the anguish in his heart. If he did not crack jokes and try to be merry he would not be able to bear the burden of his sorrows. His constant joking is his way of keeping his dukha out of his thoughts. You don’t understand the pain in his heart, and that is why you feel his behavior is not appropriate to his age. When you understand his pain you will understand that this is an art of enduring sorrow.’ This is what the Sadhu told me, you know. This happened when I was very young.

Now see, a smile emerges even from pain. I had not been able to understand the jokes and laughter of this man. I had no idea whatsoever of the tremendous load of sorrow in his heart, which he hid by cracking jokes. The Sadhu explained this secret to me.

Narayana! When we get something favorable in the working of this srishti we feel harsha. When we see someone compete with us in any sphere we feel amarsha. We feel fear when we think of the future with regard to time, place, object or person. Fear is not in the present tense. It can be for the next second, but it will be for later. Fear is a vritti for the future. Amarsha is for the equals. Harsh comes from favorable circumstances. Jeevanmukti is free of all three – harsh, amarsha and fear. Now, this is strange – he is a human being, and he is free!

I also present to you the fact that none of our Vaishnava Acharyas accept jeevanmukti. Ramanuja, Nimbarka, Vallabha, Madhva, Shri Krishna Chaitanya – none of them accept jeevanmukti. The Shaiva-Advaita and the Shakta-Advaita accept it. The Avadhoota-Shaktavadhoota and the Advaitavadis accept it. The meaning of jeevanmukti is that a jeevanmukta does not have to obtain any *saadhya* (object obtained through sadhana), nor does he have to do sadhana to

obtain any sadhya. He lives a *sahaja* (natural; not forced in any way) life. His life has nothing that is enforced or unnatural. Aha! You may ask, 'How did this happen?' The method is given in the next shloka.

*Shaantasamsaarakalanah kalaavaanapi nishkalah,
yah sachittoapi nishchittah sa jeevanmukta uchyate`.*

Who is called a jeevanmukta? The style of using these words deserves some attention. It is not proper for anyone to say, '*Aham jeevanmukta*' – I am a jeevanmukta'. To say this is personal pride. '*Sah jeevanmukta*' – this person is a jeevanmukta' should not be said either. To believe someone to be a jeevanmukta is a matter of shraddha. Tell me, how can the jeevanmukti of another be seen by you? Jeevanmukti is not drishya, and there is no abhiman of being a jeevanmukta. I talk to you about incidents and narrate stories, but it is you who should do vichar about them.

'*Aham jeevanmukta*' is abhiman. '*Sah jeevanmukta*' is shraddha. '*Sa jeevanmukta uchyate`*' is the style of the Sanskrit language. It is not, 'I am a jeevanmukta' or, 'he is a jeevanmukta'. In the language of the Shastras this is how a Mahatma is called a jeevanmukta – *uchyate`*. *Pravachana vishaya bhavati* – he is the subject of a *pravachana* (exposition).

What kind of a Mahatma? *Shaantasamsaarakalanah*. If you pay attention to the word *kalanaa* you will understand. There are compilations in mathematics. A person rattles off numbers and then the total is calculated. In the same way, a person calculates whether the person in front of him is goodhearted or crooked. He selects the things and then accumulated them in his heart. The meaning of *kalanaa* is to do *sankalana* – to gather.

A man may comment, 'My brother, the man has stopped accumulating money. It is a great thing.' 'He has topped accumulating bricks. It is a

great thing.’ ‘He has stopped accumulating disciples. It is a great thing.’ In every description of a Sanyasi it is said that he does not accumulate money, bricks and stones, or hoards of followers. When the Dharma of a Sanyasi is described, this is also described: *sangraha shishyasangraha* – a Sanyasi should not accumulate even disciples. He should not tell people about their birth charts. He should not recommend medicines. He should not tell people about bhoota-preta. All this is given in the Dharma of a Sanyasi.

I will talk about a jeevanmukta now. It is not that only a Sanyasi can be a jeevanmukta, he can be a Grihastha, like Raja Janak and others. Sanyas is an Ashram – it is the fourth stage of life. Jeevanmukti is Tattvagnan, obtained after the vasanas have almost disappeared, and the mana has been destroyed. This Tattvagnan is *saape`kshita* (dependent on something else). It has an upadhi, meaning, it has an attribute that is connected to the waning of vasanas and the destruction of the mana. It is Tattvagnan.

Antahkaranas are of two kinds. One kind is filled with the stream of vairagya, and the other kind is filled with the stream of raaga-dvesha. A person whose antahkarana is filled with raaga-dvesha cannot be a jeevanmukta. A person whose antahkarana has the stream of vairagya – regardless of the color of his clothes – is turned towards jeevanmukti. These inclinations are natural in people since they are born. Some people are born with an antahkarana that is *raagopaadhika* (has the upadhi of raaga), and some are born with an antahkarana that is *vairaagyopaadhika* (has the upadhi of vairagya).

Aha! Now, see one more point. According to the Vedic Dharma, and depending on the lifestyle of the previous birth, every person gets either one of these two kinds of antahkarana. Those who do not believe in rebirth will have to accept the theory that people inherit the kind of antahkarana they have from either or both parents. Neither can be

perceived as definite. There is no option but to accept an invisible cause.

These two kinds of antahakaranas – one that has attachment and aversion, and one that has detachment for worldly considerations – is called *viveka nimna* (discrimination about the lowly). A vivek nimna antahkarana is inclined towards vairagya. There is also a *vishaya-nimna antahkarana* – meaning, an antahkarana inclined towards lowly matters.

Now, Maharaj, Gangaji flows on. The river Gandaki comes and merges into it. Every stone in the Gandaki is a Shaligram (a round stone worshipped as Bhagwan Vishnu). The Gandaki makes the boundary between Assam and north Bihar. The Karmanasha also merges into the Gangaji. People believe that their punya will be washed away if they put their feet in waters of the Karmanasha. The Karmanasha makes a part of the boundary between Bihar and Uttar Pradesh.

Narayana! The flow of raaga in the chitta is like the Karmanasha, and the flow of vairagya in the chitta is like the Gandaki. Both merge into the chitta. Pay attention to the stream of your chitta. Your chitta selects the things it retains. What does your chitta retain? It selects the sansara. ‘This is my enemy’ – the chitta chooses this impression and puts it in its ledger. ‘This is my friend’ – is an impression the chitta chooses and records. Worldly people choose the things they want to keep in mind. Maharaj, what am I to tell you about this?

In my lineage there was a quarrel with another family that started eight generations before my generation. My ancestors eight generations back took an oath that none of their descendants would eat or drink at the house of that family. This enmity went on for eight generations. Neither would any member of that family have any food or water at our place, nor would any of my family consume anything at their place. I am telling you about my forefathers, you know.

When I began to go to Sadhus, I spoke to them about this. I told the Mahatmas, 'We attend each others' functions like weddings, etc, but neither do they partake of anything at our place, nor do we have anything at their place.' The Sadhus told me, 'It is not proper to foster dvesha.' At their command I began to have food at the house of that family. Then they also started to eat at our place. The dvesha that had gone on for eight generations was quieted.

This dvesha that we gather and keep in our chitta is *sansaarakalanaa*. What do you gather and store in your chitta? One man has a habit of gathering roses from a garden. Another man has a habit of picking up scraps of paper lying on the road, and putting them in a sack he carries on his shoulder. He is mad, isn't he? You would surely have seen such mentally deranged men. I once asked one such man why he did this. He replied, '*sarvasangraha kartavyam*' – it is a duty to accumulate everything we can. It is not that he knew Sanskrit. Yet he quoted, '*Sarvasangraha kartavyam kah kaale` jaladaayakah*' – who knows when which item will come in useful. Aha! What does your mana choose to store? What are the things you decide to keep in your heart?

The nature of a jeevanmukta is such that he does not store worldly things in his heart. *Shaanta-sansara-kalanaah. Shaantah sansara – sankalanam yasya*. 'He abused me. Now he is my lifelong enemy.' 'I have raaga for this person. I will always hold him in my heart.' These are not the kinds of thoughts a jeevanmukta has. The special quality of his chitta is that it is like an unstained mirror. A corpse floats in the river of the chitta, and flowers float as well; a jeevanmukta will not choose the corpse to store in his heart.

We used to go for boat rides in Benares, except during the monsoon. I spent at least a couple of hours on the river whenever I was in Benares. Sometimes I saw dead animals float by – cows, oxen, even an occasional camel. I had no urge to catch them and pull them to the bank to cremate them to destroy the dirt. If, by chance, the boat went

by the Raj Ghat, the stink there made it difficult to breathe. The sewers of the whole of Benares were emptied under the Raj Ghat. I don't know if better arrangements have been made since those days.

Look, the fact is that the cause of udvega is that we choose worldly matters to store in our chitta. In Sanskrit the root of the word chitta is *chin chayane`*. *Chinoti* – to choose. The root *chin chayane`* has an affix, *tuk*, which makes the word 'chitta'.

Narayana! What is this chitta? *Ache`tata iti* – it has selected and kept many things. It has chosen who is a friend and who is an enemy. It has chosen the food it likes and that a spicy pickle must be served with meals.

Just as we keep things in our house, the chitta keeps things in the mind. This is called sansara kalana. What are the things you have stored in your chitta? A jeevanmukta is one who has stopped making choices – *shaanta sansaara kalanaa*. He sees everything but does not choose anything. *Kalaavaanapi nishkalah* – he has *kalaa*, meaning, he has skills but has no pride of having skills.

I will point out something more. Some of you have a habit of spitting on the road when you see some spittle lying there. The road is already dirty, and you make it more dirty. All right – why was the spit not dirty as long as it was in your mouth? Your urine is dirty when it comes out of your body, but why don't you feel it is dirty when it is in your body? It is the same with excreta.

There is a *rahasya* (a secret) in this. The fact is that as long as anything is in the 'I' it is pure. When it comes within something else it becomes impure. This world is good or bad as long as it is in the form of the *anaatmaa* – that, which is not the Atma.

The whole world is the body of a jeevanmukta. The Karmanasha is also his body and the Narmada is also his body. The excreta that turns into

earth is also his body. The Shivalinga made of sand, and the Shivalinga made of earth are both his body. The Shivalinga of the Kanjivaram Mahadev is made of sand. It is also his body, because it is made of mitti.

A jeevanmukta has no Aham-bhava for the pinda that is made of earth, and is a result of excreta. Nor does he have Aham-bhava for a Shivalinga made of clay. The Aham-bhava for a pinda no longer exists. In that case, does he have the Aham-bhava for the Brahmanda? No. He has no Aham-bhava for any of the millions of Brahmandas in the Cosmos.

In that case, does he have Aham-bhava for Maya? Maya is *adrishya* (invisible; not perceived by the senses). *Janmamaayopamam te'shaam saa cha maayaa na vidyate*. This is given in the 'Alatashanti Prakaran' of the 'Mandukya Karika'. '*Saa cha maayaa na vidyate*'. *Avidyamaanasya iva maayaa iti naama.*' Swayamprakashananda Saraswati has written a commentary on the Karika. He says, '*Avidyamaantaiva maayaa iti uchyate*' – that, which has absolutely no existence is called Maya.' The followers of the Mimansa philosophy call it the *apoorva* (a latent fruit). The Naiyayiks call it the *adrishya* (unseen). The Vedantis call it *anirvachaneeya* – that, which cannot be accepted as the Satya, nor can it be denied completely. In the method of Vedanta the quality of anirvachaniya is from the viewpoint of the *anya-drishti* – the vision of another person, not the Atma-drishti. Aha! *Svayamprakaashe`chidaatmani aatmaye`* – I am established in the *svayamprakaasha* (self-effulgent) *chidaatmaa* (the Atma that is pure consciousness) Brahman. What existence does Maya have in me?'

Where there is no separateness of any pinda, Brahmanda, or Maya, that is the Parabrahm Paramatma. Once a person has realized that his Atma is one with that Paramatma, his avidya is negated. Nothing exists for him that is not his own swarup.

A jeevanmukta does not accumulate feelings like this is an enemy and this is a friend. He has no feelings of raaga or dvesha for any. He does not imagine that these things give joy, fear, etc. *Kalaavaanapi nishkalah.*

‘My brother, in that case you can call any *gairamaakoola-naamaakoola* (unintelligent – foolish person) a jeevanmukta! I lived at Vrindavan for some time when I was young. There was a gentleman who said, ‘A jeevanmukta is not even aware of what he is eating, what he is drinking, where he is going, or what he is doing.’ Aha! He declared that a jeevanmukta is not aware of anything.

I was tempted to play a little joke. Listen to this! There was a bhakta of Shri Udiya Babaji Maharaj, who had a deep love for him. His name was Munshilal. Baba had told me, ‘Munshilal has true love for me.’ Munshilal, his wife, and daughter are still living. At that time the daughter was about eleven or twelve years old. She was mad. She would pick up anything and put it in her mouth. Sometimes she took off all her clothes and stand naked. She would do anything, wander off anywhere.

I told this gentleman, ‘I plan to write a book.’ I had the habit of writing extensively in those days. ‘What will you write on?’ he asked. ‘I want to write a biography of this girl.’ ‘What is there in her that is worth writing?’ he asked. I said, ‘She is absolutely a jeevanmukta.’ ‘How?’ he asked. I said, ‘She is not aware of anything. She doesn’t think about what is to be eaten and what is not to be eaten; what to wear and what not to wear; how to stay and how not to stay. She is the Brahman, of course. Do you agree that she is the Brahman?’

‘Yes,’ he said. “I accept that she is the Brahman, and she is not aware of anything.’ I went on, ‘So, she is a jeevanmukta. If you tell me, I can write a story about her past life as well, and how she got Gnan. I can

write about her three previous births. She is absolutely jeevanmukta in this life, because she is not in her senses. She is mad.'

'No, my brother,' he said, 'There is no rule that a jeevanmukta should not be in his or her senses. It is necessary that a jeevanmukta has Tattvagnan. If she doesn't have Tattvagnan how can she be a jeevanmukta?'

'Very well,' I said. 'When a person gets Tattvagnan there can be no stipulation about him or her having or not having awareness. No stipulation can be attached to Tattvagnan; neither before, nor after. There can be no stipulation. *Kalaavaanapi nishkalah*. This is what a Tattvagnani is like.'

What all am I to tell you about the descriptions that are given in the Shastras? *Bhoge`bhogee gunini ganavaana. Bhogini praaptabhogah*. When a Tattvagnani went among *vidvaana* (people learned in the Shastras) he began to talk like a vidvaan. When he sat with the *bhogee* (people who revel in worldly pleasures) he began to talk like a bhogi. When he went among the *gunavaana* (virtuous people) he became a gunavana. When he was amongst musicians he spoke about the *raaga* (modes of Indian Classical music) like Asavari, Dhanakshari, the variables of Bhairavi, etc. Aha! When he was with connoisseurs of food he talked about unusual delicacies. Oh – it is written to this extent –

*Streeshu stairno yuvateeshu yuvaa vaagmishu praudha vaagmi,
dhanyah kashchid tribhuvanajayee yoavadhoote`avadhootah.*

This is an ancient shloka, you know. It says that when a jeevanmukta sits with young men he becomes like one of them! Yes! When they talk about men and women he joins in. If an *avadhoota* (wandering Monk) comes, he is an avadhoota – *yoavadhoote`avadhootah*.

One point is worth noting. He does not catch the personality of any. Yes! He does not hold on to any habit or kind of behavior. He has

knowledge about all the *kalaas* (arts; skills. The Shastras list sixty four kinds of kalaas). He knows about building a house and weaving the bottom of a coir bed. He knows tricks of magic, and about Ayur Veda, Dhanur Veda, and Sthapatya Veda. ‘*Anape`ksha shuchirdaksho (Gita 12.16)*’ – he desires nothing, has inner purity, and great dexterity. In spite of being skilled in all sixty four kalaas he has no abhiman of having the kalaas. *Kalaavaanapi nishkalah.*

The Chandrama (moon) has sixteen *kalaas* – digits – that increase every day until the fifteenth day, which is the full moon. Then they reduce every day until the no-moon. The moon, however, neither increases nor decreases; it remains the same. You know that there is sunrise and sunset on the earth, but there is neither sunrise nor sunset in the sun. *Yah sachittoapi nishchittah sa jeevanmukta uchhyate`* – from the viewpoint of vyavhar a jeevanmukta has chitta, but from the viewpoint of the Paramartha he has no chitta. This difference of the vyavhar-drishti and Paramartha-drishti is only in vyavhar, you know!

Once, there was a discussion on Vedanta. I was with some senior Vedantis. I placed a question, ‘Maharaj, *sattaa* (existence) is of three kinds – *vyavhaarika sattaa* (the existence of objects we use in vyavhar), *praatibhaasika sattaa* (the existence that we perceive), and the *paaramaarthika sattaa* (the eternal existence). How did these three differences come into the one Sat (pure existence)? Is this *bhe`da* (the differences, separateness) *vyavahaarika* (limited to interaction) or *paramaarthika* (of the eternal existence)?’

I was told, ‘My brother, Paramartha (the highest Truth) does not have three kinds of satta. The Paramartha satta is advitiya. The three different kinds of satta are imagined for the sake of vyavhar.’ It is good to talk a little about Vedanta now and then, isn’t it?

Since a jeevanmukta is free of abhiman in his own view, he is *nishkala* – having no kalaas. In the view of his disciples he is *kalaavaana* – he has

kalaas, because he is so skillful. I was taught how to wash utensils by Mahatmas. Swami Yoganandaji caught my hand and taught me how to sweep the floor. He told me that if I want to sweep the floor, I should do so meticulously. It is not that some dust is left lying in a corner or the edge somewhere. He explained that when plucking a flower, care must be taken that the flower is not bruised. He also taught me how to cook rotis. *Kalaanaamapi nishkalah*. He knew all the kalaas but had no abhiman of knowing them.

Yah sachittoapi nishchittah. Yes! The chitta is there. Everything is reflected in the mirror (of the antahkarana) but the mirror is not a camera. No film is used to capture any scene. Whatever comes before it is reflected and then it moves away; isn't it?

The chitta is there. A jeevanmukta sees everything reflected in the mirror of the chitta. The reflection is only the *chittopaadhika* (the superimposition of an object on the chitta). There is no reflection in a person who does not have the upadhi of the chitta. He is *nishchitta* (without the chitta), in his swarup. Such a person is called a jeevanmukta. He is also adroit in social interaction.

There is another thing I must tell you. Brahma remains jeevanmukta in spite of being in charge of the Department of increasing this srishti. Vishnu is in charge of sustaining it. He has to feed all beings, arrange for irrigation, and provide all essentials. He keeps the milky ocean under him. The milk – nourishment – reaches all beings, like a cordless telephone. When it is time for total destruction, Rudra is the Head of that Department. Even when he does Maha Pralay he remains jeevanmukta. The Ishwara is the Master of all three. He is like the Prime Minister or the President. Narayana! He is the Master of all Creation.

Look, what I say is a little sarcastic – the people in whose mana there is no *kalpanaa* (something imagined) of a *vishvaadhipati*, the Master of the whole world – do not have a kalpana about a *de`he`shvara*, the

Master of the body – either. *Sa e`sha vishvaadhipatih sarve`shvarah. Sarvaadhipatih sarvagnah sarve`shvarah.* If there is a feeling in your mana that the Parameshwara is the ruler of the world, you will have no difficulty in accepting that the jeeva is the ruler of all the vrittis of this body. There is one karta-bhokta of the whole world, and there is also one karta-bhokta in this shareer.

If you accept this one kalpana, Dharma will be achieved, Artha will be achieved, and Kama will be achieved as per your desire. (There are four Purusharthas, or principal human achievements in the life of a human being. They are Artha, meaning worldly wealth; Dharma, meaning carrying out one's ordained duties; Kama, meaning fulfillment of worldly desires; and Moksha, meaning enlightenment leading to freedom from the cycle of rebirth.) Yes! There will be sadhan for Moksha. There will be *siddhi* (successful accomplishment) of the sadhan.

A jeeva sits in his shareer and does sadhan. The Paramatma sits in this Universe and creates the world, sustains it, and destroys it. Different Departments have been made, but the Paramatma remains the Master. The *chinmatra vastu* – the Atma that is pure consciousness – in the jeeva who is the Master of the body, is the same chinmatra vastu that is in the Master of the Maya who gives birth to millions of Brahmandas. The pure consciousness in both is one. In the view of that consciousness there is no Maya, no Brahmanda, no pinda, and no srishti. The chinmatra vastu is *akhanda* (unbroken, infinite). It is nothing but the Brahman.

Tomorrow I will explain the concluding point, the swarup of a jeevanmukta, which is given in the last shloka.

: 20 :

Narayana! Narayana! Narayana! Narayana!

*Yah samastarthajaate`shu vyavahaaryyapi sheetalah,
paraathe`shviva pooranaatmaa sa jeevanmukta uchyate`.*

Yah samastarthajaate`shu vyavahaaryyapi sheetalah. Whether he is in vyavhar or Samadhi, there should be a *lakshana* (distinguishing factor; characteristic) that a jeevanmukta has, which is common in both states. A lakshan that is present in Samadhi but not in vyavhar is not a lakshan of a jeevanmukta. A lakshan that is in his interaction with people, but is not there in Samadhi, is not the lakshan of a jeevanmukta. A lakshan not being there means that the identity of a jeevanmukta is not there. This is like a man becoming someone else when he takes off his shirt! This is called upadhi, you know!

Daasa kabeera jatana se`odhee, jyon-kee-tyon dhari deeni chadariyaa.

(Bhagwan's servant, Kabir wore the stole very carefully, and it was as clean as new when he gave it up.)

Jeevanmukti means to remain in the same mental state whether in Samadhi or when interacting with people. Samadhi is a garment. When ladies go to a wedding they wear rich saris, but when they go to a condolence meeting they wear simple saris. They have this much sense! Whether their sari is rich or simple, the person remains the same. Similarly, the Atma is the same, whether the person wears the bright garment of social interaction or the simple garb of Samadhi. The Atma is one absolutely.

I will tell you about a special quality of a jeevanmukta. In Sanskrit the word *nishkarsha* means, something that is wrung out. The word *nishkrishta* comes from *nishkarsha* – the deduction. This lakshan is extracted from all the lakshans of a jeevanmukta.

This book was published by Nimittamatra in Ahmadabad. Nimittamatra is a very entertaining man. He had come here, to this Tejpal Hall, for two or three days, to listen to my Satsang. By chance, some humorous episodes had come up, which he noted down. Then he returned to Ahmadabad and got them printed in three or four days, and sent me a copy today. One gentleman got very annoyed with me when this book was being printed. He wrote a letter to me. ‘Swamiji, do you narrate only these humorous stories? Do you talk only about amusing incidents? Do you do the *kathaa* (discourses) only for ladies, not for Pundits?’ This is what he wrote.

Look, you have to understand the intent and purpose of what is said. These things are usually explained in terms that are difficult to follow. I speak in an easy style that simplifies the subject, making it easy for even the most ordinary person to grasp. The purpose of speech is to say the most profound matters in a way that it can be comprehended easily; else, what is the need to speak at all?

One spoke, the other understood. Very good. One spoke and the other did not understand. Well, even this is acceptable. However, if you are the only one who understands what you speak, and no one else is any the wiser for your talk, what are you explaining?

I’m telling you about the *pe`hchaana* (way to recognize) of a jeevanmukta. Swami Rama Tirtha’s earlier name was Tirthram. He was married; he was a Grihastha. He got a son. Someone came and gave

him the news, 'A son has been born in your house!' He said, 'One drop fell into the ocean. What is so wonderful about it?' If a son is born at somebody's house, people go and rejoice with them. They sing auspicious songs and celebrate. This is very common in villages. When they come back to their own homes, the same friendships and enmities go on again. It is just for a little while that they go to another's house, and add their zeal to the zeal of the family of the newborn, isn't it?

All right; when you attend somebody else's wedding, it seems like Laxmi-Narayana are getting married. It is written in Sanskrit that the bride is Laxmi and the bridegroom is Narayana. When it is time for the father of the bride to do *kanyaadaana* (give the bride to the husband) the officiating Brahmin says, '*Lakshmeeroopinim imaam kanyaam shreedhaararoopine` varaayaa tubhyam aham sampradade`.*' That means, 'My daughter is the form of Laxmi, and you are the form of Narayana. I am giving my daughter to You, Narayana.' You go to a wedding, eat sweets, laugh and be merry, meet people, and come back to your home. I have also attended many weddings and done all this. Then I go home and lie down for a while.

When someone dies we go to their house to offer condolences to the bereaved family. Before going in we make our face very serious. We remind ourselves that we should not laugh or smile while we are there. This grave expression is superimposed. Don't think that this is wrong. Now, the bereaved person is one, and the visitors are many. Each visitor weeps for five minutes and leaves. They go home, eat, drink, laugh, and go on with their lives. The bereaved person is one – how long will he go on weeping with the visitors? The visitors feel they are helping him to get his grief off his chest.

All right. *Paraarthe`shviva poornaatmaa*. We go to the wedding of somebody's son, to felicitate him, and come back. We go to celebrate the birth of somebody's son and come back. We go to the prayer meeting of someone who has died, make a grave face, praise the departed person, and come back. A jeevanmukta's behavior is exactly the same. He expresses his sympathy when there is a drought, and shares the happiness of a wedding or a birth in someone's family. Just as an intelligent person is careful to maintain social etiquette, but does not fall from his own position – he does not leave his house, his wife, or his worldly duties – a jeevanmukta is established in his swarup while living in his body, with his indriyas and the vrittis of his mana. When the vritti of harsh comes, he is happy. When the manovrittis are quiet, he is at peace in their quietude. When *vishaada* (sorrow) comes he feels sad. He stays with these manovrittis, and yet he is established in his swarup at a deeper level.

If someone faces a financial loss we go to him and boost his morale. 'You have faced a loss, it is true, but don't be disheartened. You will make a good profit next time, isn't it? This is a matter of *prarabdha* (good or bad luck that is a result of actions done in a previous birth). These things happen in life.' We go to others and explain philosophy. How should we behave in our own life?

Yah samastarthah jaate`shu vyavahaaryapi sheetalah.

There was a Mahatma. He lived at Atrauli, near Aligarh. His hut is kept intact even today by his devotees. There was a Seth in the town who was devoted to him. He took milk every day, for the Mahatma to drink. He went himself, carrying the vessel of milk. What am I to tell you? People who have shraddha have the urge to serve. Once, when we

were going somewhere, Dadaji wrote to inform the Raja of Kuchaman that our train would be stopping at a station in his State. Perhaps some of Rajasahib's relatives are here in the katha today. Raja Sahib came to the station. He carried a large vessel of milk for us. He had undertaken a journey of four or five hours to come to the station. I asked him, 'Has anybody come with you?' Raja Sahib said, 'No. The train comes from our own station, so I sat in it and came.' I said this to explain the shraddha in his heart. He came to the station at nine o'clock at night.

Now, about the Seth who took milk every night for the Mahatma at Atrauli. On one occasion, the Seth had to go somewhere for a few days. Before going he instructed his manager, 'You will go, yourself, and take the milk for Mahatmaji. You must not be late.' The manager felt like testing the Mahatma, to see whether he was a genuine Mahatma or not. Instead of milk he took buttermilk, with salt and red chili powder in it. 'Maharaj, please drink this milk,' he said. The Mahatma drank it just as he used to drink the milk brought by the Seth. 'Maharaj, how is the milk?' asked the manager. 'My brother, it is just as you brought it', replied the Mahatma.

The Sethji was away for three months. Every day during this period, the manager took buttermilk with salt and chili powder to the Mahatma, and the Mahatma drank it without showing any reaction. Every day the man asked the Mahatma, 'Maharaj, how is the milk?' and every day the Mahatma told him, 'my brother, it is as you brought it.' Tell me, do you think that the Mahatma did not know that it was not milk, but buttermilk with salt and chili powder? He knew very well what it was. He thought, 'I've had milk for many days now. It's fine to have buttermilk for some time now. I had given up chilies. Now, the chilies of

a lifetime have come all together! Whatever comes is all right. Whatever happens is all right.'

This is the behavior of a jeevanmukta. This is the behavior of a person with a virtuous nature. Whether the behavior is related to an object or an individual, the lakshan of a jeevanmukta is that his virtues do not leave him.

Water is heated sometimes, but when it is removed from the fire it becomes cool again. This is its intrinsic nature. Mitti gets wet, but it becomes dry again. Fire sometimes emits smoke and sometimes it does not. A gust of wind brings fragrance sometimes and a bad stink sometimes. The air is dusty at times and sometimes there is no dust. Whether the interaction is with any object or with any being, we should never give up our swarup.

If you get a son, think that Bhagwan has come in the form of your son. If your mother comes, think that Bhagwan has come in the form of your mother. She has kept you in her womb and given birth to you. The father from whose seed you were made is also the Ishwara, and the mother is also the Ishwara. When your *pati* (husband) comes, He comes as your *pati-parameshwara*. When your son comes, He comes as your son.

Vallabhacharyaji Maharaj had seven sons – Bhagwan came seven times, in the form of his sons. He said, 'I am not satisfied with the love and pampering I got from you as your son. I will come twice, thrice, seven times, to get more love and pampering from you.' He came seven times in the form of Vallabhacharyaji's sons.

My brother, whatever kind of vyavhar it may be – whether connected to some object or person – we should retain our *sheetalataa-madhurataa* (coolness-sweetness) at all times.

I have probably told you about this incident in the past. We were going to Marine Drive in a car. Swami Prempuriji was in the car. This was during the monsoon. A car overtook our car in such a way that the muddy water on the road splashed inside the car, on our faces, and even went into the mouth. The driver of our car was furious. Listen to what Swami Prempuriji said. ‘We regularly take the *charanamrita* (the holy water with which the feet of a revered object have been washed) of Bhagwan and Mahatmas. Today we got the charanamrita of a car!’ Swamiji’s serenity remained intact even when dirty water was thrown on his face and clothes! The driver’s anger dissolved. He also began to laugh. He gave up his plan of chasing that car and teaching the driver a lesson when he saw Swamiji’s reaction.

This *sheetalataa* (coolness) should be in our jeevan. We should have the *yukti* (method) to cool down a heated situation. We should cultivate the ability to turn aside unpleasantness with a pleasant word. An incident that can easily be narrated as a joke is often narrated very seriously by people. This is not a sign of proper understanding. When people begin to taunt each other, and make provocative remarks, it results in considerable heartburning for both. This is not what a person with a superior understanding does. Anyone who raises a fire in his own heart, and in the heart of another, is *naasamajha* (without proper understanding). He is one who sets the village on fire, isn’t it?

I will tell you of another incident. Shri Udiya Babaji Maharaj went to Kasgunj. His bhaktas had built a high throne for him. ‘Please sit here,’

they said. Baba sat on the elaborate seat. Baba often sat on the ground, even in the dust. It did not matter to him. Now he sat on this throne. In those days the followers of Arya Samaj were in great strength. They objected. 'You are a human being, just like us. What right do you have to sit on a higher level?'

Shri Udiya Babaji Maharaj said, 'My brother, you tell me where I should sit. I will sit there.' He got up and went to sit among the Arya Samajis. Now the Sanatan Dharmis (followers of the orthodox religion) threatened the Arya Samajis. 'We will beat you if you do this! Yes! We will catch you one by one and thrash you!' Baba said, 'My brother, please don't fight. I will go and sit on the throne again. Please don't quarrel. I don't like quarreling. You can make me sit higher or lower – it is all the same to me.' Baba went and sat on the throne.

A bird sits high on a branch of a tree; does that increase its status? An ant stays in a hole on the ground; does that decrease its status? The importance is not of the external situation; it is in the coolness of the heart.

You will have observed that even when we go to offer condolences to a bereaved relative, we do not get overcome with sorrow. I experienced this when my grandfather died. I was still a child. We took his body to the Gangaji. There would have been hundreds of men who had come from all around to pay their respects to him. The funeral pyre was lit. People came up to me and spoke of how my grandfather was their Guruji, how great a man he was, how they revered him, and how they would miss him. Then they formed their own groups and began to chat, some of them smoked, some laughed. We were there for some three

hours. After all, it was not their grandfather who had died, isn't it? Aha! I thought, 'this is the state of the world.'

What happens in the world to this body and other bodies is not for the purpose of making us dukhi; it is for making us *sheetala* (retaining inner cool). *Buddhi santaapam na praapnoti*. The meaning of this is that a jeevanmukta does not burn inside even when the buddhi burns, or the world turns on the heat. There is an angle to this. The action or habit that is done without Darshan (spiritual philosophy) is not enduring. Any sadhana done without the vision of a spiritual goal is like being entertained for a little while by someone else's wife.

You may sit *nishkriya* (absolutely still) with closed eyes, and vrittis quieted, but if you sit blindly – if you have not obtained *drishti* (a higher vision), the tranquility of that state will be like some lady coming from outside, giving you a little entertainment, and going away. Narayana! This is the state when there is no Darshan.

Narayana, Darshan is needed in life. A person cannot be steadfast on the spiritual path if he does not have the right vision. Emotion alone is not with us even in a dream! It is cut up every day. You can raise up a thousand emotions. You can imagine a thousand things. You can sit on a burning platform and imagine, 'I am sitting in the middle of snow.' The fire will burn your body as well as the imagined state of sitting in snow.

If you feel that you get dukha because you see the external objects of this world, or by getting entangled in worldly matters, and you push these external objects within, and sit within yourself, you will not be able to sit for long. Yes! Darshan is necessary.

When a creditor comes to the house to ask for the loan to be repaid, the debtor goes into an inner room. He tells his family members to tell the man that he is not at home. You have all heard about this! For how long will you sit inside the room? You will sit there till the creditor goes away. You come out when your family members tell you that the man has gone.

Thus, we cannot sit for very long in a room, hiding from our creditor. We emerge as soon as he leaves. The sukha that is taken from some external source is due to *karma-sanskaara* (subconscious impressions created by past karmas). We take sukha from objects, from individuals, from habits like pranayam, etc, to create a state that gives us sukha, but this state is not an enduring sukha. No external factor that gives sukha can be permanent. This is why it is necessary that there is Atma-darshan, Tattva-darshan, Paramartha-darshan, or Bhagwat-darshan in our jeevan. *Paraarthe`sviva poornaatmaa. No ke`valam buddhisantaapade`va sheetalah.*

My brother, stay in your room, because going out gives dukha. Stay in your room because the sun is very strong. If you stay inside out of fear of discomfort, you will go out when the discomfort outside is removed. If you know your swarup, you will be a *poornaatmaa* (a person who has realized that he is the Atma, and the Atma is always complete in itself). Our state should not be like *pratyaksha* (perceived through the senses), *anumaana* (an estimate based on past experience), *upamaana* (established by comparing to something it resembles), *arthaapatti* (knowledge arrived at through assumption or presumption), *anupalabdhi* (the non-presence of something that should be there), *aitihya* (tradition or legend), *sambhava* (a possibility), *che`shtaa*

(effort). The vighnan of the Satya, the darshan of the Satya, should be the foundation of our state.

A boy was told that a *bhoota* (ghost) lived on a banyan tree outside his house. He was warned that he should not go under the tree. The poor boy kept away from the tree for some days. One day, he was playing in the courtyard and he urgently needed to urinate. He went and squatted under the tree. Just then some bird flew from a branch of the tree, with a rustle of leaves. The boy was so terrified that he got high fever. Maharaj, it does great harm when children are frightened with stories about ghosts and spirits. When the kalpana of some external object is used to stop someone from doing something, it causes dukha. Darshan is needed in our jeevan.

The fact is that we should get the darshan of our innate nature, of the things within us. If a vessel of water is kept in the sun, it will become hot, but when it is removed to the shade or brought inside, the water becomes cool again, because it is the *svabhava* (nature) of water to be cool. The Atma's svabhava is to be conscious, and to spread light, illuminating everything. *Arthaavabhasakatva* (to illuminate things) is the lakshan of consciousness.

Our Self is the dearest of all that is dear. We can give up everything for the sake of our Self. The Atma never dies. We celebrate birthdays. It's a happy occasion. However, the Pundits say, 'Never attribute the qualities of *janma-marana* (birth-death) to your Self, at any place, at any time.'

Birth is at some location in the world, of some astrological position of heavenly bodies, in a gross physical form made of bones-flesh-skin, to a mother. This birth does not touch our swarup. A person who believes

that he is born has to die. A person who realizes that he is unborn has no death. This is not mere accepting; it is something to know. *Pramaa* (true and certain knowledge) must arise. *Poornaatmaa sheetalah* – a poornatma is always *sheetala* (cool) within.

All that we see are the scenes that are in our heart. It is a cinema of our heart. The vrittis of our heart dance just like dancers dancing on a stage. Long ago I saw a theatre. It was Uday Shankar's dance troupe. Our vrittis dance on the stage of our heart in the same way. At times they take up angry postures. They have many ways of refusing or denying. At times they tell us to go to some place. At times they call us within our Self. The vrittis are like dancers on a stage; and the poornatma?

Kim naama poornatvam? What is *poornataa* (wholeness)?

The author of Advaita Siddhi has stated: *parichchhe`daabhaava poornatvam* – poornata is the absence of any kind of *parichchhe`da*. Parichchhe`da means, to be cut up. One is *bhe`dana* – to make holes in something, and one is *chhe`dana* – to cut off. When something is shattered and pierced in pieces it is called chedan-bhedan.

There is nothing in our swarup that can be cut into two with a sword. There is no place where we can be cut up and scattered. There is no time in which we can be cut. There is no object by which we can be cut. *Parichchhe`da* means, to be cut on all sides, and become the form of one piece. This is called *parichchhinnataa*. Parichchhe`da – or, being fragmented – by any object, time, or place – none of these can touch us.

You can say, 'Oh, I can feel it.'

You feel it because of your agnan about your swarup.

You will ask, 'What is my swarup?'

Our swarup is – *parichchhe`daatyantaa bhaavopalakshita*.

(The continuous, uninterrupted truths have their own reference to context, and their own meaning.)

Look, if I start talking in the style of the learned Pundits, you will become bored in two minutes, you know! When I have to talk among the Pundits of Sanskrit I use the style of the Khandankhandakhadya, the Advaita Siddhi, the Chitsukhi, etc. Let them know that I am familiar with all these, isn't it? Yes! What is *svaprakaashataa* (being self-effulgent)? Ten variables of this are given at the beginning of the Chitsukhi. Read the *bhe`dadhikkaara* (rejecting the possibility of separateness) – the entire quintessence of the Vedas is in *abhe`da* – lack of separateness. It is an excellent affirmation. Dvaita – duality – can never be the subject established by the Vedas. The examples and reasoning given in the Chitsukhi is marvelous. Why should we need the Vedas to tell us about something we can see clearly with our own eyes? That would be like a translation. *Pramaanaantara – siddhatvaat* (that, which is established by irrefutable logic). *Mithyaatvaat* (false belief not established by irrefutable logic). Yes! All this is negated.

Thus, we see that advaita is not established by *pratyaksha pramaana*. We cannot use the method of establishing something by direct observation through the senses. The senses are five, so there will be five kinds of *pratyaksha* (direct observation through the senses) – how will advaita be established? The subconscious impressions of all five will go into the mana, and an inference will be made. How can advaita be

established by *anumaana* (inference)? If *upamaana* (through comparing) is done, that will be no different. How can comparison establish advaita? The aitihya (traditional) method relates to the past – how can it establish advaita?

None of these methods negate the home, the family, or the darshan of the world. None of the things seen as real are negated. The theatre of this world is not negated. All these things pulsate in our swarup, like ripples in sand, or bubbles in water, or sparks in fire. Or, like the air that is breathed in by different beings, and vrittis that come and go in separate antahkaranas.

The whole world is perceived in our poorna swarup, meaning, our true form that is complete in itself. All duality is imagined. The dualities arise, along with the kalpanas of the Ishwara, jeeva, and the jagat, and subside. This Mahatma – the jeevanmukta – does not sit inside a room out of fear of any other. In fact, he goes fearlessly wherever he wants, because he knows the non-dual nature of his swarup. It is with the Gnan of his swarup that he became a poornatma. This is why his *sheetalataa* (inner coolness) is not achieved by dousing a fire; it is due to the bodha of his swarup – *poornaatmaa sheetalah*.

The fire in our swarup is not fire – it is a flash of our swarup. It is a perception of our Gnan. It is the awareness of one – the one who sets fire, the one who burns, and the burning, are all one. It is a *vivarta* – a variable – in the *sanmaatraa* (pure existence). It is a perception in the *chinmaatra* (pure consciousness). It is delight in the *aanandamaatra* (pure joy). These are three words in Sanskrit. *Aananda-ullaasa* means to dance with joy!

What is this srishti? It is the delicate dance of anand. It is the brilliance of anand. This srishti is the flashing of Gnan, a stream of Gnan that flows without changing; and therefore, it is a perception of Gnan. Gnan is our swarup. The sanmaatra remains the same in all the different forms that are seen. The infinite Gnan-swarup Atma is one in the different perceptions. Anand is one in all the different forms of anand, in the many forms of happiness, delight, joy, ecstasy, reputure, etc that are depicted by skillful dancers.

What is this srishti? It is the joy of joys. It is the perception of the chetan. It is a variable in the sanmaatra. That chinmaatra Atma is absolutely one with the Paramatma. The sheetalata of a jeevanmukta does not come from any external source. It is the removal of the covering that hides his swarup. Therefore, it is a characteristic that remains in him, whether he is withdrawing from the world into a Samadhi, or interacting in the world. He feels no tension, because he knows his swarup is the only thing that is Satya.

Narayana! I told you the seventh shloka of the 'Jeevanmukti Vivek'. The seventh shloka about the characteristics of a jeevanmukta has been explained to you. There are only seven shlokas on this topic in the Yoga Vasishtha. The Gita has shlokas on the *sthitapragna* (one who is established in the right understanding), the bhakta, and the *gunaateeta* (one who has risen above the three gunas of Sattva, Raja and Tama), the *brahmave`ttaa* (one who knows the Brahman) and the *brahmavid varishtha* (the best among the knowers of the Brahman). *Brahmavid brahmane` sthitah* – a knower of the Brahman is established in the Brahman.

There are descriptions of a jeevanmukta Mahapurusha in the Upanishads. You can make some kalpana that a jeevanmukta's eyes don't open, his backbone does not bend, and no sound comes from his mouth. You can make a kalpana that a jeevanmukta becomes deaf, dumb and blind!

Someone may say that a jeevanmukta is dumb even when he is able to speak, deaf even when he hears, and blind even when he sees. That he is *amara* (immortal; undying) even after his death. He is *ajanmaa* (unborn) in spite of being born. He is in the form of an individual and is also one with the *avyakta* (not manifest) Brahman. This is the sheetalata of a jeevanmukta. Whatever comes – whatever goes; whatever happens – or doesn't happen, a jeevanmukta remains serene.

A jeevanmukta is not an Acharya of a Pantha, nor does he promote a Pantha. He does not become great by being placed on a throne, with a ceremonial umbrella and other marks of importance. He does not get wings if he is made a Mandaleshwara (Head of all the branches of a Sect). His jeevanmukti does not shine by his great learning

Yes! A jeevanmukta can be a learned scholar, or he can be illiterate. He may live in poverty or he may be the head of a wealthy Ashram. He can be an Acharya or he can be an avadhoot. He can stay naked or he can be dressed in gorgeous robes like a Raja-Maharaja.

A jeevanmukta can be a General in a war, and he can be a leader of peace. Under all circumstances he is always free of any bondage and feeling of separateness. He is not cut up, or divided, by anything in this world.

This is how a jeevanmukta is described.

Om Shantih! Shantih! Shantih!

